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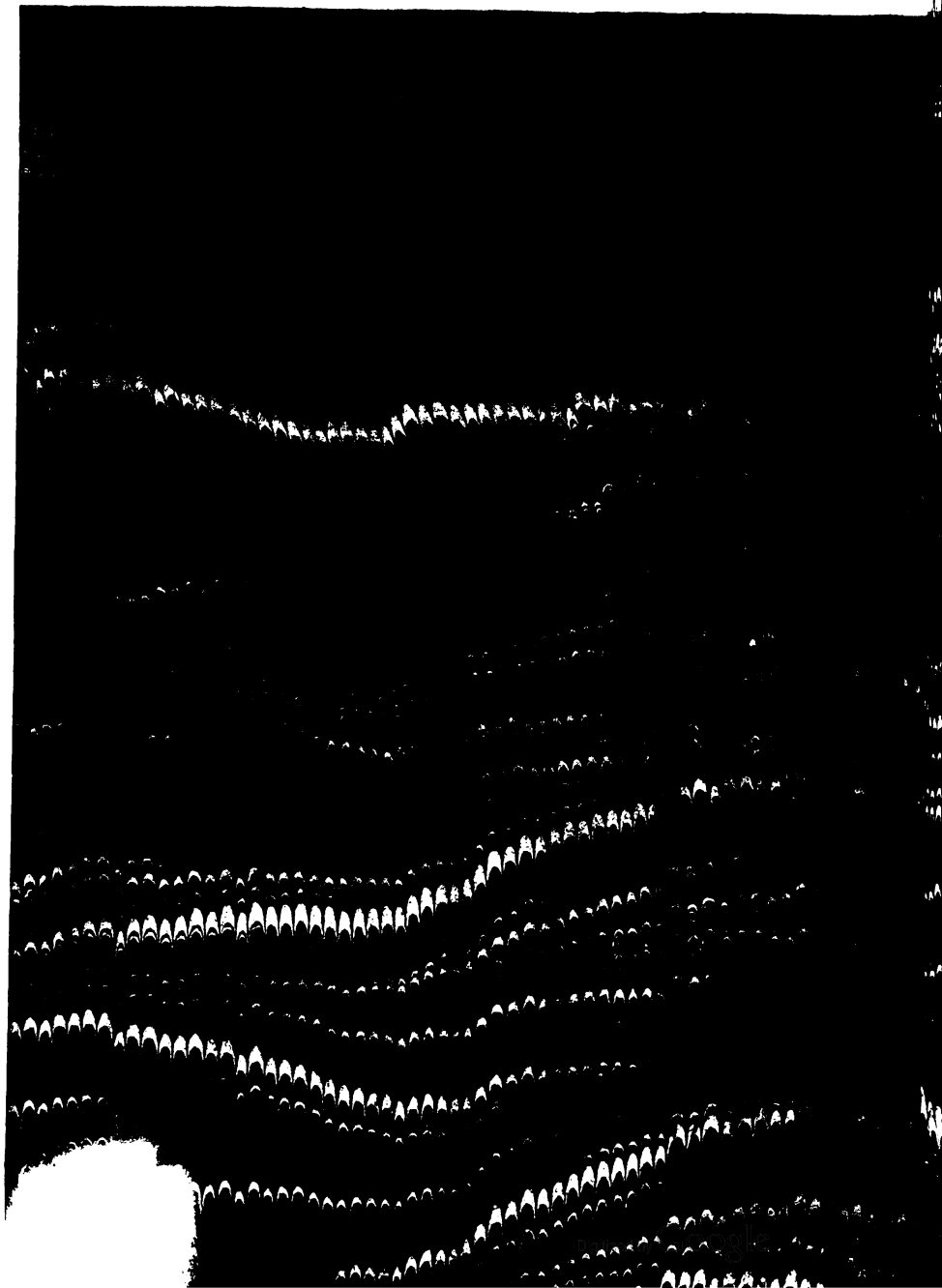


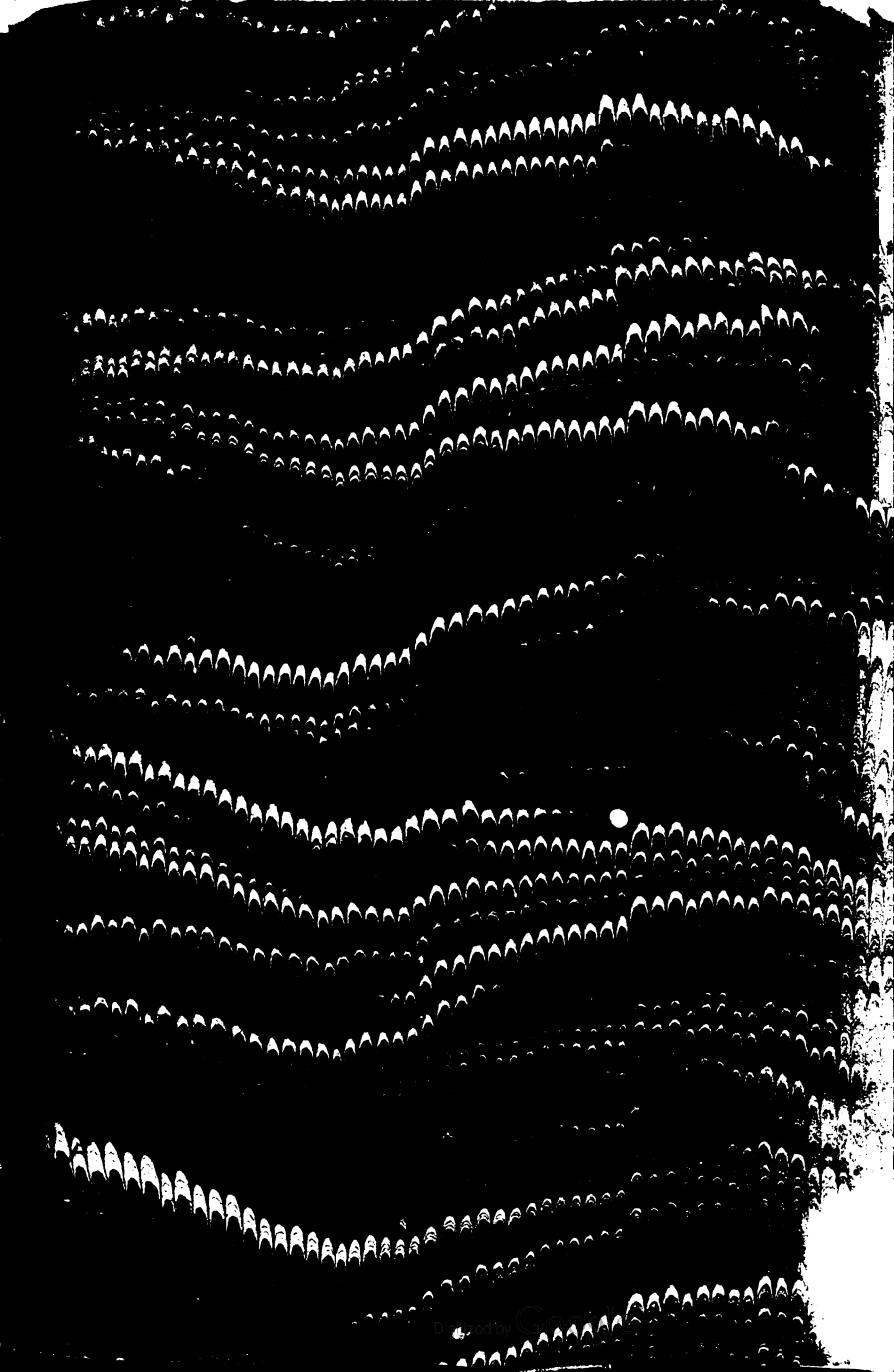














1067. 5. 14.



Hicks Lucian

18. 11. 1871

1067 K 17.

James Smith

CERTAINE SELECT  
DIALOGVES

*Capt* OF *D'Aubart*  
LVCIAN:  
TOGETHER WITH  
HISTORVE HISTORIE,  
*Translated from the Greeke into English*

By Mr FRANCIS HICKES.

Whereunto is added the life of LVCIAN  
gathered out of his owne Writings, with briefe  
Notes and Illustrations upon each Dia-  
logue and Booke, by T. H. M<sup>r</sup> of Arts of  
*Christ-Church in Oxford.*



OXFORD,

Printed by WILLIAM TURNER. 1634.

9807

THE  
REVOLUTIONARY  
WAR  
MUSEUM  
TO THE  
NATIONAL  
ARCHIVES

WASHINGTON, D. C.  
1934



THE  
REVOLUTIONARY  
WAR  
MUSEUM  
TO THE  
NATIONAL  
ARCHIVES

WASHINGTON, D. C.  
1934



TO THE RIGHT WOR-  
SHIPFULL D<sup>r</sup> D U P P A, DEANE  
of *Christ-Church*, and Vice-chancellor  
of the famous *Univerſitie of Oxford*.

SIR,



Pardon, I beſeech You, this  
bold preſumption, which  
proceed I confeſſe from ſom-  
what more than that com-  
mon duty: wherewith all of  
Us gladly reverence and reſpect You: nor  
that I arrogate unto my ſelfe any intereſt be-  
fore others, but confeſſe my ſelfe ſo farre in-  
debted to your favours, that my thankful-  
neſſe cannot willingly omit the occaſion of  
expreſſing it ſelfe, although but in a meane  
and homely manner, unto one, to whom I  
not only acknowledge, but glory that I owe  
my ſelfe. This hath emboldned mee to the  
dedication of theſe few Dialogues, which

A 2

will

## THE EPISTLE DEDICATORIE.

will I hope, at some of your times of recreation, obtaine a favourable admittance, partly for the generall esteeme of the Author; with whom I know, your yonger studies have beene conversant, and somewhat for the Translators sake, one not altogether unknowne unto you, that to my knowledge truly honoured you, and whom you may better know in this; than many that were well acquainted with him in his life time, in both which respects these Dialogues humbly implore your patronage, as one most able both to judge and defend them, which if you will vouchsafe, and suffer this poore orphan to passe under the shadow of Your favourable protection, I shall account that small paines I have taken in publishing it hapily imployed, the ashes of my deare deceased father highly honoured, and my selfe (if it be possible) more obliged to a perpetuall acknowledgement of Your favours, and profession of my selfe forever to remaine

*Yours in all duty.*

*full observance.*

TH. HICKES.

s A

## TO THE HONEST AND JUDICIOUS READER.



Or unto any prejudice I scorne either Epistle or Apologie. yet such men will be meddling, and though they disdain perhaps to read, will notwithstanding be sure to judge, and let them: 'tis a faire way of proceeding, as they think, but brings with it the comfort of being common, nor may I expect to escape their good word, though I direct nothing to them, but unto you I stand bound to give an account of what I have done, and of the reason that incited mee unto it. In brieft then, that principall motive that caused me to publish this Translation, was, to performe herein the pious duty of a surviving sonne, unto the deare memory of a deceased father: who as hee was a true lover of Schollers, and Learning, (especially of this kind) will I doubt not finde favourable entertainment amongst those that are conversant in these studies, and beare affection to the Greeke tongue. Hee was indeed no profest scholar nor tooke any more than one degree in this famous University, having bene sometimes of Orrell Colledge: but yet although hee were taken off by a countrie retirement, hee never lost the true tast and relish that distinguishes men of this education, but rather made continuall improvement of that nutriment which hee had received in his younger daies, from the breasts of this his honoured mother. His studie or rather his recreation, was chiefly in the Greeke tongue, and of his knowledge herein hee hath left unto the world sufficient testimonies, of which these present Dialogues are a part, and these with divers other things of his performance, being at this time in my custody,

die, I supposed I could not do him more right, nor his friends and mine better satisfaction (whose desires herein challenge a second motive) than to give them free libertie, and suffer him by this meanes to propagate his owne memorie, which may chance to last longer in this small monument of his owne raising (or in some larger hereafter) than in the hardest marble posteritie can erect him. What I have added here, is not worth speaking of, much lesse the censuring: Onely let mee say thus much, to defend my owne innocence from the blacke mouth'd obloquie of such as can speake no other colour, that in the Authors life I have not gone about (farre be your charities from such a thought) to acquit him from any of those villanies and blasphemous impieties wherewith hee hath beene truly charged; but so farre to vindicate these innoxious workes of his, as reason and your owne selves must needs (I know) allow of in the rest, I have onely endeavour'd to make the Translator understood, as hee the author, wherein I have not thought it much, though perhaps some may, to descend to the satisfaction even of the meanest capacities (for to this end was it translated that all might understand it) otherwise, the English, would be to many, almost as much Greeke as the Originall: and herein if I have done ought amisse, when I know it, I shall both acknowledge it and desire your pardon hoping in the meane space that your ingenuous candor will lay the fault where it is due, that is on mee, not the Translator, nor cause the worke to suffer, if I have any where failed. This I hope will be sufficient to satisfie you to whom I write, unto whom I submit both my selfe and this, and so rest, a true lover of yons persons and honourer of your vertues.

T.H.



Λυκιανὸς εἰς τὴν αὐτῆ βιβλόν.

Λυκιανὸς τὰ δ' ἔγραψε\* παλαιάτε, μαρτυρεῖτε εἰδώς.  
Μαρτὶ γὰρ ἀνθρώποις καὶ τὰ διακρίντα σοφά.  
Οὐδὲν ἐν ἀνθρώποισι διακρίδον ὄζει νόημα.  
Ἄλλ' ὃ σὺ θαυμάζεις, τοῦθ' ἑτέροις γίγνεται.

\*Παλαιάτε  
πολλάκι εἰδώς.  
Homer. Odys.  
lib. 7. v. 165.

L u c i a n upon his booke.

Lucian well skill'd in old toyes this hath writ:  
For all's but folly that men thinke is witt:  
No settled judgement doth in men appeare,  
But thou admirest that which others jeere.

T. H.

1941  
1942  
1943  
1944  
1945

1946  
1947  
1948  
1949  
1950

-H.T



# THE LIFE OF LVCIAN

THE SAMOSATENIAN.

WHEREIN,

He is in some sort vindicated from certaine  
grosse Aspersions, heretofore cast upon him.



Here is a twofold end of studying men. One  
to attaine the knowledge of our selves: for  
as the eye (as sayes the Divine Plato) can  
not behold it selfe in any other part of the  
body but the eye: so the soule, if it will see

*a θυγι οι μιν  
λει γινωσκου  
αυτου, εις φυ  
χλω αυτη ελα  
σσειν. πλα. in  
1. Alcihiad.*

it selfe, must looke into the soule. The other, to gaine such  
a competent knowledge and understanding in other men,  
as to be able, not onely to make their lives and actions our  
examples, but to leave them as rules and patterns to them  
that shall come after us. They therefore that professe the  
latter, had need to bee well verſt, and skilfull in the for-  
mer: for he that is too short in the knowledge of himſelfe,  
may be ſoone over-ſhot in his opinion of another. And  
therefore I have alwayes thought it a bold adventure of  
thoſe that take upon them to become answerable to poſteri-

B

tie

tie for other mens lives, seeing there are few or none that have observ'd such an orderly method of living, as to be able to give any just account of their owne: and can therefore be hardly thought fit, and competent judges of another mans. Written lives, being nothing else but the lineaments of the minde: as the plaine draught, and extremities of a picture are of the body: colours may give it ornament and beauty, but addes but little to the true resemblance: as he then that undertakes to copie out the one, had need to bee well skil'd in the composure and difference of faces; so he that adventures to draw the other ought to bee as cleare sighted in discerning manners and actions. For the least mistake but of the smallest touch or shaddow in a face, alters the shape, and posture of the countenance: and in matter either of life or government, the insertion or omission of the meanest circumstance may give an alteration, and difference to an action.

As for our author now in hand, there is but little trust to be given to the tracke of former times: for some that have heretofore undertaken to record his life, having drawne three or foure severall persons of that name, some Sophisters, some Rhetoricians, and living at severall times into one Lucian, have not so much wrote his life as made it. In a matter therefore so full of uncertaintie, to avoyde the like errour, in following the doubtfull and various relations of such Writers as give no other reasons for their opinions then their owne authoritie: I have thought best, to gather him out of himselfe, and so, as neare as I can, make the author his owne Biographer. *nemo enim quam se quinquam melius novit, vitæ nemo verior testis, &c.* First then, for the place that brought him forth, he was borne in Samosata, the Metropolis, and prime

Joannes de Ravenna in rationar. vit. M. S. in Biblioth. Coll. Balliol.  
 c In lib. quomodo scribend. Histor. & in Piscator.

prime Citie of Comagenia, <sup>d</sup> seated not farre from the <sup>d</sup> Plin. lib. 2.  
river Euphrates, in the Country <sup>e</sup> of Syria, which is <sup>f</sup> a <sup>e</sup> cap. 104. & l.  
region of the greater Asia, berdering upon Palestine and <sup>f</sup> Strabo l. 16.  
Arabia, so called, sayes <sup>g</sup> Solinus, from Syrus, the sonne <sup>f</sup> Plin. lib. 5. c.  
of Apollo, and Synope: and oftentimes in his writings, <sup>g</sup> 20. Pomp. Mel.  
he calls himselfe <sup>h</sup> Syrian, <sup>i</sup> Assyrian, <sup>k</sup> and the Syrian <sup>h</sup> lib. 1. cap. 11.  
Rhetorician: <sup>l</sup> having, when he was yet but a youth, conse- <sup>i</sup> Volaterr. l. 11.  
crated in the Citie of Hierapolis ( according to the cu- <sup>j</sup> cap. 8. Hero-  
stome of that Country) the first cutting of his haire to the <sup>j</sup> dot. l. 2. & c.  
Syrian Goddesse. Howbeit <sup>m</sup> at other times he derives <sup>g</sup> cap. 57. 58. &  
himselfe from Patras <sup>n</sup> a Citie of Achaia, as if <sup>o</sup> sayes <sup>k</sup> Diod. Sic. l. 4.  
Beroaldus, he would hereby intimate the one to be the <sup>l</sup> In Pilsat. in  
place of his nativity, the other of his descent, according to <sup>m</sup> Scyth. & in lib.  
that of Livie, nati Carthagine, oriundi Syracusis. Se- <sup>n</sup> advers. indoct.  
condly for his kindred; <sup>p</sup> His Fathers name was Lucius, <sup>o</sup> & c.  
his brothers Caius, who as he sayes, was an Elegiack Poet, <sup>p</sup> In Dea Syria.  
and a Sooth-sayer. That he was borne but of meane paren- <sup>q</sup> In bis accusa-  
tage, we may well conjecture, <sup>r</sup> his friends not being able <sup>r</sup> to.  
to breed him up a Scholler, or to afford him education cor- <sup>s</sup> In Dea Syria.  
respondent to so hopefull a genius, and therefore plac'd <sup>t</sup> In Afino, &  
him with an Knuckle of his by the mothers side, who was an <sup>u</sup> in Pseudolog.  
excellent cutter in stone, that hee might learne a trade, <sup>v</sup> Herodot. l. 1.  
whereby so get his living: but there he stay'd not long, for <sup>w</sup> & Plin. lib. 4.  
either led by his good fortune, or driven by his hard usage, <sup>x</sup> cap. 5.  
he soone gave his Knuckle the slip, and became his owne car- <sup>y</sup> In comment.  
ver, applying himselfe afterwards wholly to his booke. At <sup>z</sup> in octavum lib.  
the length, both friends and meanes failing him at home, <sup>aa</sup> metamorph. A-  
he left Samosata and went to Antioch: where having <sup>bb</sup> pileii.  
bestowed some time in the study and practise of the Law, <sup>cc</sup> In Afino.  
that profession and condition of life either thwarting his <sup>dd</sup> In Somnio.  
disposition, or not answering his expectation, being besides  
an excellent Rhetorician, he left his Law and betooke him-  
selfe

7 In Hercule Gallico, & in pro mercede conduct.  
 8 In Herodota.

selfe, and travelling into France, became there a publique professor in that Art: Departing thence he went into Macedonia, where hee gave a full and open testimony of his worth and learning, before a generall assembly of the most able and sufficient persons of the whole country. Having thus after many and sundry perigrinations made himselfe knowne and famous in divers regions. he now began to draw nearer home, and to travell farther into himselfe, for perceiving the Rhetoricians of those times to direct the whole bent and scope of their studies towards their owne ends, endeavouring more the enriching and preferment of themselves then the advancement of vertue and goodnesse: and finding the professional likewise full of many disturbances, deceptions, oppositions, impudences, lies, clamours and infinite other inconueniences, hee forsooke this also, and about the 40<sup>th</sup> yeare of his age betooke himselfe to Philosophie: \* When having by great industrie and studie, acquainted himselfe with the severall tenents and doctrines almost of every sect, and finding that they not only crosse and contradicted each other in the very grounds and principles of all Arts and Sciences, and chiefly in matter of Religion, and in their conceits and opinions of the Gods; but also, that their lives and practises were nothing at all agreeable to their rules and precepts: hee grew at length into such an utter dislike of them, being himselfe a man that alwayes profess an uprightnesse of carriage, and freedome of speech (as may appeare by those artes which he acknowledges himselfe to be skill'd in, and that borrow'd name of Parrhisiades) that he bent his style almost wholly against them, and became a sharpe and earnest opposer of the isstular and mock-Philosophers of that age: laying open to the world in his writings, by way of Dialogue, after a most

9 In Reviviscen-  
 centib.

\* In Hermotim.  
 \* In Icaromen.  
 & in Hermot.

9 In Pilicator.

most pleasant and comicall-manner, their avarice, intemperance, ambition, and hypocrisie: and so farre deriding the senselesse superstition, and feigned deities of the heathen, that hee thereby got the surname of <sup>2</sup> Atheos, or Suidas. Blaphemus, and was commonly reputed a mocker and derider both of Gods and men. They that report him to have beene sometimes a Christian, and that afterwards falling into apostasie he should scoffingly say, that he got nothing by that Religion, but only the corruption of his name, which was changed at his baptizing, from Lucius to Lucianus, have not only wrote more then they could justifie, but what is easie enough to bee disprov'd: for whosoever shall reade his booke de morte Peregrini, where he layes both the profession of the same Religion, and the falling from it in anothers dish, may soone perceive that hee was never a Christian, and for that speech of his, it must bee found in some worke that these times are not acquainted with, for in all those peeces that are as yet publisht, I am sure there is no such thing to be found. These men therefore are as much mistaken in his life as in his death, reporting that he was torne in peeces by dogges, and producing for both no other authority then themselves. That hee was a most impious blaphemer of our Saviour Christ, and of his sacred doctrine I will not deny: but that his whole workes so much admired and approv'd of by the most learned in all ages, both for wit and language should be therefore utterly banish't from the world, and condemn'd to a perpetuall obscurity, or those parts of him denyed the light in which there is no such impietie found, but on the contrary, many rules and documents both of vertue and good learning, more then the writings of Suetonius, Tacitus, and other famous authours, who were likewise

<sup>a</sup> Pherecydes was a Syrian, the son of Badyd and master to Pythagoras, he liv'd about the 59th Olympiade. Diog. Laert. lib. 1. in the raigne of Servius Tullius the 6. Roman King.

Pherecydes Syrus, primum dixit animos hominum esse sempiternos: antiquos sanè, fuit enim in eo regnante Gentili. Hanc opinionem, discipulus ejus Pythagoras maxime auxit. Cic. Tusc. l. 5. Ne Pherecydes quidam ille Pythagoræ magister, &c. Cic. de Divinat. l. 1.

<sup>b</sup> Philostratus de vitis Sophistarum lib. 1.

<sup>c</sup> Chrysostom in 8o. Hom. in Joann.

<sup>d</sup> In Elogio Luciani,

enemies to the Christian Religion, seemes unto men most unjust, and partiaall censure. Let us rather account him worthy of equall priviledges at the least with others, who so well deserv'd both of the nation, and age wherein he liv'd: for if we peruse the writings of Philostratus, Laertius, and others who have commended to posteritie the names & memories of such as have bin famous in precedent ages both for arts and armes, we shall scarce finde any one of this Country, since those ancients, <sup>a</sup> Pherecydes and <sup>b</sup> Isæus, unto this our Lucian, amongst so many writers and Philosophers of that age, that was of any note for learning, and good letters: But from his time, and after the publishing of his notable workes, wee may reade of diverse Syrians, as Iamblichus, Epiphanius, Libanius, and innumerable others, famous and eminent in all kinde of literature: let no man therefore envy him that honour which his memory deserves, but afford him the due and rightfull acknowledgment of being so happy an example to posterity, and that in so eminent a manner, <sup>c</sup> that the most learned, and judicious of all the Greeke Fathers hath thought it no dishonour to imitate him: Who (if that bee true which <sup>d</sup> Gilbertus Cognatus observes) hath taken a good part of one of his Homilies upon S. Johns Gospell out of Lucians Cynicus, but this I leave to those that shall have a desire to examine it, all which considerately wey'd, may be sufficient, I am perswaded, to satisfie any indifferent understanding, that is not already prepossess't with a resolution of obstinacie, that it is no such impious thing, as some of the rigid censures of these times would perswade us, to make a good use even of the worst Writers, yea and that if occasion serve, in matter of divinity. Which although I could by many undeniable examples prove, yet I conclude with

## The life of L U C I A N.

with this one testimony of a learned Father, Veritas à S Ambrose, quocunque dicatur, à Spiritu Sancto est.

He began to flourish, as is commonly received, towards the later end of the raigne of Trajan, but compiled most of his workes in the Emperour Adrians time who begun his raigne about the yeare of our Lord 120<sup>f</sup> and by whom hee was made Procurator Principis, the Princes Procurator in Egypt, this honor being conferr'd upon him, <sup>h</sup> as he saies of himselfe, *μωροὶ δὲ ἔτερον πῶδα ἐν τοῖς ποσὶ μετὰ ἔχοντα*. When he was growne so farre in yeares, that hee had ( to render the Greeke proverbe by an English one) One foote in the grave. It seemes by that which hee wrote of the gout. that hee had some feeling of that infirmitie, which (according to the manner of the Heathen, among whom vices as well as vertues, diseases as abilitie, went alwaies under the patronage of some Deitie ) he makes no lesse then a goddesse, and which seeing hee was so much troubled with it, we may by probable conjectures conclude to be

an ostentimes had, as may appeare in his Apologie pro mercede conduct. Tacitus in his life of Agricola, styles this office equestrem nobilitatem. Dio in his Rom. Hist. lib. 55, brings the first institution of it, from Augustus. <sup>i</sup> In Tragopod,

<sup>f</sup> In pro mercede conduct.  
<sup>g</sup> Procurator Cæsaris, vel Principis, est procurator filci, & rationalis & c  
Ille autem jurisdictione habet inter filcum & privatos, non inter privatos. Cujas. in tit. Dig. de appellation. §. Si quis ( nisi forte vice Præsidis gerat )  
Which honour it seemes Luci-

### The end of LUCIANs life.

## LVCIAN





# LUCIAN HIS LIFE, OR OF HIS DREAME.



After I had given over going to schoole, and was grown to be a stripling of some good stature, my father advised with his friends, what it were best for him to breed mee to: and the opinion of most was, that to make mee a scholler, the labour would be long, the charge great, & would require a plentifull purse: whereas our meanes were poore, & would soone stand in need of speedy supply: but if he would set mee to learn some manuell art or other, I should quickly get by my trade enough to serve my owne turne, and never be troublesome for my diet at home, if I were placed abroad, neither would it be long before I should make my father a glad man, to see mee daily bring home with mee what I had got by my labours. This being concluded upon we begunne to consult againe what trade was best, soonest learned, and most befitting a freeman, that would be set up with an easie charge, and bring in a profitable returne. With that, some began to commend one trade, some another, as every mans fancie or experience led him. but my father casting his eyes upon mine uncle (for my uncle by the mothers side was there present, an excellent workman in stone, and held to be one of the best statuaries

in all the country) by no meanes, (said he) can I endure that any other art should take place, as long as you are in presence : take him therefore to you (shewing him mee) and teach him to be a skilfull workman in stone, how to joynt them together neatly, and to fashion his statues cunningly: he is able enough for it, and his nature inclinable enough to it: this he conjectured, because he had seene some toies of mine made out of waxe; for I could no sooner come home from schole, but I should be tempering waxe together, and out of it counterfeite the shapes both of oxen, horses, and men, and (as my father thought) handsomely enough, which my masters were wont to whip me for, though now it turned to my commendation: but those kinde of figments put mee in good hopes that I should learne my trade the sooner; and that very day was thought fackie for mee to be initiated into the art, whereupon I was committed to my uncle, and to confesse the truth, not much against my will: for I thought it would prove but a kinde of sport, and that I should be thought a brave fellow among my companions, if I could carve out gods, and pretty puppets, both for my selfe, and those lads I best liked of. But it fell out with mee, as with other yong beginners: for my uncle putting a carving toole into my hand, bad mee therewith to strike a table that lay before mee, softly and gently, adding withall this old proverbe: What's well begunne is halfe done: but my ignorance was such, that I smote too hard, and the table burst in peeces: which put him so farre out of patience, that he gave mee hisselfe in a harsh measure, as I thought, and exceeding the bounds of due correction, in so much that teares were the proeme of my occupation, and I ranne away as fast as I could, crying out with full eyes, telling how I had been last, and shewing the prints which the stroakes had made upon mee, exclaiming upon such crueltie, and adding this of mine owne, that it was onely for envie, left in the end I should prove a better workman then himselfe: this grieved my mothers heart, and shee railed bitterly against her brother for using me with such extremitie: but when night came

a Method. in his  
 worker of daies  
 μέγιστον ἔργον  
 αὐτοῦ. lib. 1.

came I went to bed, though twolne with scares, and all the night long it would not out of my minde: what I have hitherto delivered, is meerely ridiculous and childish: but now, Gentlemen, you shall heare matter not to be discommended, but what deserves attentive aulculation: for to say with *Homer*,<sup>b</sup> A heavenly dreame seised upon mee, as I slept in the dead time of the night, so directly, that it failed nothing of truth it selfe; for even to this day, after so long a distance, the figures of the apparition sticke still in mine eyes, and the voice of that I heard still soundeth in mine eares, every thing was delivered so plainly and apparently, Mee thought two women laid fast hold on my hands, and either of them drew mee to her selfe with all the strength shee had, and contended so earnestly for mee, that I was almost torne in pieces betwene them: sometimes the one would have the better hand, and get me almost wholly into her clutches: withina while after the other would seise upon me as surely, still scolding and brawling one against another, the one saying I was hers, and she would keep possession of mee, the other answering, it was a follie for her to lay claime to that she had nothing to do withall. Now indeed, the one of them was a homely stundie dame, with her haire ill-favourdly drest up, and her hands overgrowne with a hard skinn, her garment was tuckt up about her, all full of lime and morter, for all the world such another as mine uncle when he was about his worke: the other was a well faced wench of comely proportion and handsomely attired: in the end they referred the matter to mee, which of them I would betake my selfe unto: and first that sturdy manly drudge begunne with mee in this manner. I, sweet boy, am that art of carving, to which you professed your

*lliad. 6. v. 96.*

*It is the beginning of Agamemnon's oration to the Greekes, after that Jupiter had sent him the dreame.*

*c This seems to be an imitation of that of Xenophon in his 2. booke of the memorable things of Socrates, where Prodicus the Czan brings in a story of Hercules, how that being as yet but a youth vice and vertue appeared to him in forme of two women each of them endeavouring to draw him to herselfe.*

*The like relation we may finde in Dio Chrysostom. in his 1. oration de*

*Regno, where Hercules is brought by Mercurie to the top of an high mountain where he shewed him sitting in all their majestic, two women, Regalitie and Tyranie &c. and not unlike to this is that of Nazianzen; in carmin. de animæ lux calamitatibus, and of Philostratus in his 6 booke of the life of Apollonius: and 6. chap. the like we may see in Galen in Oratiōe quâ homines ad bonas artes perdiscendas cohortatur: where hee speaks of the followers of Mercurie and Fortune; and in divers others.*

selfe an apprentice yesterday, a trade familiar to you, and  
 tyed to your house by succession: for your grandfather (de-  
 livering the name of my mothers father) was a carver and  
 so were both your uncles, and by that meanes came to be  
 men of note and reputation: if thou wilt therefore renounce  
 the fopperies and idle vanities that this female would lead  
 thee into (pointing to the other) and follow mee as one of  
 my family, first thou shalt be maintained in a plentifull fa-  
 shion, thou shalt continue good strength of body, keep thy  
 self evermore free from envie, & never be forced to forsake  
 thy friends and country, & betake thy self to a forrain soile,  
 nor be commended by all men for words onely: disdain  
 not then the meannesse of my person, nor the baseness of  
 my apparell, for such beginnings had *Phidias*, that carved  
*Jupiter*, and *Polycletus* who made the Image of *Juno*, and  
 the renowned *Myron*, and the admired *Praxiteles*, who  
 now are honoured as if they were gods: and if it be thy  
 fortune to become such another, thou must needs be famous  
 among men of all degrees, thy father shall be held for a hap-  
 py man, and thou shalt add a great deale of glory to thy  
 country. This and much mote was babled and blundered  
 out by that art, and hudled one in the necke of another (be-  
 cause she would faine have wrought upon me,) which I  
 cannot now call to minde, for the most is quite out of my  
 remembrance: But as soone as shee had given over, the o-  
 ther begonne in this sort. And I, sweete child, am Lear-  
 ning, which thou hast long beene acquainted withall, and  
 well knowne unto thee, though thou never canst sit to attain  
 the full end and perfection of mee: what thou shalt get by  
 the art of carving, shee hath told thee already: her selfe  
 but take this from mee, thou shalt never be any better  
 then a peasant, and a bodily labourer, and therein must thou  
 repose the whol hope of thy life, which can be but obscure,  
 thy gettings small and simple, thy mind dejected, thy com-  
 mings in poore, and thou neither able to patronage a friend,  
 nor crise quittance with a foe, nor worthy to be emulated  
 by other citizens, only a meer drudge, one of the common  
 rasc

d The names of  
 certaine car-  
 vers.

rascalitie, ready to give way to thy better, and waite upon him that can speake in thy behalfe, living the life of a hare : and great luck if ever thou light upon a better : for, say thou come to be as cunning as *Phidias*, or *Polyclesus*, and worke many wonderous pieces, thy Art will certainly bee commended by all men : but not one that looks on them, if hee love himselfe, will wish to be such an other as thou : for bee what thou canst be, thou shalt be but a mechanicall fellow, one of a manuell Trade, that hath no meanes to live, but by his handy-labour. But if thou wilt be ruled by me, I will acquaint thee with all the famous Acts, and memorable exploits of men of former time : I will make thee know all that hath beene spoken or delivered by them, so that thou shalt have a perfect insight into all things : thy minde, which is the lordly part within thee, I will beautifie and garnish with many excellent ornaments, as temperance, justice, pietie, clemencie, wisdom, patience, the love of good things, and desire to attaine to matters of worth : for these indeede are the ornature of the minde that shall never decay : nothing whatsoever it be ancient or moderne shall escape thy knowledge : and by my assistance, thou shalt also foresee what is yet to come : and to conclude, I will in a short space make thee learned in all things divine and humane : so thou that art now so poore and simple, the son of a meane person, that lately was like to bee put to a base and ignoble Art, within a while shalt bee emulated and envied by all men, revered, commended and celebrated for thy good parts, and respected by those that are of an high ranke, both for nobilitie and riches : when shalt thou be clad in such a garment as this is ( shewing mee the mantle thee wore her selfe, which was very gorgeous to the eye ) and thought worthy of all honour and preheminance : if it shall be thy fortune to travell into any forraine place, thou shalt never arrive there as a person unknowne and obscure : for I will set such markes and tokens upon thee, that every one that seeth thee shall joggen the next stunder by on the elbow, and point out his finger toward thee saying, This

Pulchrum est  
digito monstra-  
ri & dicier hic  
est. Persius sat.  
is 1.

is the man : If any occasion of urgencie betide thy friends, or the whole Citie, they all shall cast their eyes upon thee when thou art to make a speech in any place, the whole multitude shall stand gaping to heare thee, admiring and wondring at thee, blessing the powerfullnesse of thy deliverance, and thy fathers happinesse to beget such a sonne : And as it is said of some men, that they shall continue immortall, the same will I effect in thee : for when thou shalt depart this life, thou shalt perpetually converse with learned men, and keepe company with the best : hast thou not heard of *Demosthenes*, what a poore man's sonne he was, and what a fellow I brought him to be ? rememberest thou not *Eschines*, the sonne of a Taberner ? yet how did King *Philip* observe him for my sake ? yea *Socrates* himselfe, though he were bred up in this art of carving, yet as soone as he made a better choice, and gave that trade the bagge, to be intertain'd as a fugitive by me, you know how much he was magnified by all men : and wilt thou forsake men of such excellent worth, such glorious exploits, such powerfull speeches, such decent attire, honour, glory, praise, precedencie, power, authority, commendation for good words, admiration for wisdom, and in lieu of all this, cover thy skinn with a base garment, cast a thread-bare cloak upon thy backe, have thy hands full of carving-tools, fit for thy trade, thy face ever more bent downwards towards thy worke, so continuing a sordide, slavish, and abject life, never able to lift up thy head, or to entertaine any manly or free thoughts, but all thy care must bee to have thy worke handsome and proportionable, respecting not a rith thine owne good, but making thy selfe of lesse value then a stone ? Whilest she was yet speaking, I could hold no longer for my life, but rising up, declared my selfe for her, and abandoning that ugly drudge, betooke me to learning with a glad heart, especially when I bethought my selfe of the lash, and the many stripes I received for my welcome the day before : she that was forsaken, took it baynfully, clapt her hands at me, gnast her teeth together against

*f*Plutarch in the life of Demosthenes.

*g*Socrates was the sonne of Sophroniscus a Carver, and as some say, exercised that Art himselfe : the cloathed Graces in the tower of Athens, were thought to have bin of his workmanship : he also exercised painting, and made the pictures of Esculapius and his five daughters. Plin. nat. hist. lib. 35. cap. 11.

against mee, and in the end, like a second *Niobe*, was wholly congealed and turned into a stone: you may thinke it strange, but distrust not the truth; for dreames can produce as unlikely matters as this. But the other, casting her eye upon me, What recompence shall I make thee (saith shee) for passing thy censure with such discretion? come hither and mount this chariot, (shewing me a chariot drawne with certaine horses, winged and shaped like *Pegasus*) that thou mayst see how many rare wonders thou shouldst have beene ignorant of, if thou hadst not followed me: When I was got up, she drave away, and supplied the place of a Coachman, and being raised to a full height, I looked every way round about me, beginning at the East, and so to the West, beholding Cities, and Nations, and people: and like *Triptolemus*, sowed somewhat down upon the earth; yet can I not remember my selfe what seede it should be: only this, that men from below looked up towards me, applauded me, and with acclamations brought me onward to those whom I was to visite in my sight: and when shee had shewed these things to me, and me to them that prayed and commended me, she brought me backe againe, not clad in the same garment I wore in my voyage, yet I thought my selfe apparrelled handsomely enough: and at my coming home, I found my father standing and attending for me, to whom I shewed my apparrell and my selfe, and what a brave fellow I was returned, giving him a little item withall, how he had been like to have bestowed me the day before. This I remember I saw, when I was little bigger then a boy, and, as I thinke, terrified in my sleepe with the blowes I had before recei-

*b* Niobe was the daughter of Tantalus, and wife to Amphion King of Thebes, who having borne unto her husband six sonnes and six daughters, became the upon so proud that shee preferred her selfe before Latona: Whereat the Goddesse being moov'd with anger, caused all her children to bee shot to death by her son and daughter, Apollo and Diana: and Niobe her selfe to be carried with a whirle winde neare unto Sipylus a Citie of Maonia (which was her native Country) and there turn'd into a rocke of marble. Vid.

Ovids Meta-

morph. the 6. booke. *i* A fit metamorphosis for her profession. *k* Pegasus was a winged horse sprung from Medusas bloud, when her head was strooken off by Perseus. *l* Celeus King of the Elufines having entertained the Goddesse Ceres when she travailed in the search of her lost daughter Proserpine, shee in recompence of his liberall hospitalitie, not only taught him the art of husbandrie, but also nursed his young son Triptolemus with her owne milke: and afterwards placing him in a chariot drawne with winged serpents, sent him abroad into the world, to teach men the use of corne and seed, which as he rode along, he drops downe and strewed upon the earth. Vid. Virgil. in Culliv.

ved

ved. But whilst I am telling this unto you, good god, (may some man say) this was a long dreame indeed, and stuffed with judicious matter. Some winters dreame I warrant you (sayes another) when the nights are at the longest: or it may be the length of three nights, the time of *Hercules* begetting: what comes in his head to trouble us with these fooleries, & tell us his ancient apish dreames, that are now growne old vwith age? this dull narration is stale and out of date: doth hee take us for some kinde of dreame readers? Nothing so good sir: for *Xenophon*, vwhen hee reported a dreame that appeared unto him, as hee thought, in his fathers house, and other visions else, you know, the apparition vvas held for no fiction, nor hee condemned for a trifier in repeating it, though it were in the time of warre, vwhen his case was desperate, and hee round beset with enemies: but the relating of it wanted not his fruit. So I, for my part, have repeated this dreame unto you, because I vwould have yong men take the better vway, and sticke to learning: especially hee, whom povertie enforceth to a vvilfull neglect of himselfe, and to incline to vvorse courses, so depraving the good condition of his nature: for I knowv the hearing of this tale vvill encourage him much, and that hee vvill propose mee, as a sufficient patternne for him to imitate, when hee shall consider how vv poore a snake I vvvas, and yet affected the highest fortunes, and fixed my desire upon learning, and vwould not be discouraged vvith the povertie I vvvas then opprest withall. And in vvhat condition I am now returned amongst you, though it be not all of the best, yet I hope I am no worse a man then a Carver.

*m He calls Hercules vvarious-  
evv, (i.) one of  
3. nights, b-  
cause when Ja-  
piter begot him  
of Alcmena, hee  
made that night  
as long as three,  
it is a knowne  
fable in Plau-  
tus and others.  
n Xenophon re-  
lates this dream  
of his, at the be-  
ginning of his  
thiis booke of  
Cyrus his as-  
cent or expedi-  
tion, that hee  
thought in his  
sleepe, that hee  
beheld his fa-  
thers house set  
on fire by light-  
ning, and sud-  
denly all of a  
bright flame: ev-  
another in the  
fourth booke,  
when hee was  
enclosed by the  
enemie.*

ICARO-

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# ICAROMENIPPVS, OR THE LOFTIE TRAVELLER.

*Me- nippus* **B**Y this account, from the Earth to the Moone can be no lesse than three thousand furlongs, *The occasion of the Dialogue,* where wee tooke up our first lodging: from thence upwards to the Sunne, are about five hundred leagues: and from the Sunne to the heighth of Heaven, and the sublimie seat of *Jupiter* himselfe, is as farre as a swift Eagle is able to reach in a whole dayes flight.

*Friend.* How now *Menippus*? are you trading in Astro- *Menippus was a cynick, in whose person our Author sometimes im-*  
nomic, and practising Arithmeticall conclusions so closely by your selfe? For as I followed after you, mee thought I heard you talke strangely of Suns and Moones, and leagues, and lodgings, and I cannot tell what.

*Menip.* Marvell not good friend, though I talke transcen- *weighs against the Philosophers of his time.*  
dently, and above the pitch of our common region, for I am making a summarie computation to my selfe of my late peregrination.

*Friend.* Why good Sir, did you travell like a *Phenician*, *The Phenicians were very skilfull in Navigation and Astronomie;*  
and score out your way by the course of the Starres?

*Menippus.* I tell you no: for my journey lay among the very Starres themselves.

*Friend.* O *Hercules*, what a horrible long dreame were you taken withall, that could forget your selfe to be asleepe the travelling of so many leagues: *lib. 5. cap. 12.*

*Menippus.* Why, friend, do you think I tell you a dream, and came from *Jupiter* but just now?

*Friend.* Say you so? is *Menippus* also false downe from *Jupiter* amongst us?

*Menippus.* I speake it seriously: I came but this day from  
D that

that very *Jupiter* himselfe, where I both heard and saw matters exceeding all imagination : if you beleeve me not, I am the gladder of it, that my felicitie is not limited within the compasse of credite.

*Friend.* O divine and Olympical *Menippus*, how should I, an earthly and mortall creature, distrust a man surmounting the cloudes ; and, as *Homer* saith, one of the celestiall societie yet I pray thee tell me, by what meanes thou got'st up so high, and how thou comm'st by a ladder of such a length : for I see no such beautie in thy face, that like a second *Ganymede*, thou should'st be rapt up into heaven by an Eagle, to fill our wine to *Jupiter*.

*Iliad lib. 5. v.*  
373.

*b. Ganymede was the Son of King Troas, whom, for his excellent beauty, Jupiter, transforming himselfe into an Eagle,ooke up into heavan, and made him his cup bearer, displacing Hebe the daughter of Juno, because that she, by reason of a fall as shee was attending, had disgrac'd her selfe before all the Gods.*

*Menippus.* I have found you flourishing all this while ; and I hold it no wonder though my strange reports be esteemed fabulous : But to accomplish my journey, I neither needed a ladder, nor to be belov'd of an Eagle, for I had wings of mine owne to doe it.

*Friend.* In this thou hast put downe *Dadahu* himselfe, and deceived us extreemly : for wee took thee for a man all this while, and now it seemes, thou art either some Kite or Crow.

*Menippus.* Beleeve mee, friend, you are somewhat neerer the marke : for that *Dadalian* invention of wings, was also put in practice by mee.

*Friend.* And how durst thou put thy selfe upon such an adventure, for feare of falling into the Sea, which after thy name might be called the *Menippian* Sea, as the other was called the *Iovian*.

*c. Ovid. Metam. lib. 8. Dædalus to escape the tyrannie of Minos, made artificiall wings for himselfe and his Son Icarus, and so flew out of Grece into*

*Menippus.* I was secure of that : for *Icarus* wings were cemented with waxe, which dissolving with the Sunne, he cast his feathers and could not chuse but fall : but my feathers were joyned with no such matter.

*Friend.* How then ? for by little & little thou hast scrowed me up, I cannot tell how, to imagine there may be some truth in thy narration.

*Sicilie; but Icarus flying too high, the waxe wherewith his wings were joyned was melted by the Sun, and so he fell downe into the Sea; whither afterwards bore his name: Icarus. Icarus. nomina fecit aqua. Ovid.*

*Menippus.* Thus I did, I tooke a good bigge Eagle, and a strong Vulture, and cut off their wings at the first joynt : but it would doe better to tell you my whole conceit, from the first occasion, if your leisure will serve to heare it.

*Friend.* Exceeding well: for I am wholly intent to listen to your story, and in a longing to heare it all to the end : wherefore of all loves, deny me not ; for I even hang as it were by the eares, to harken to your discourse.

*Menip.* Heare it then : for I should shew my selfe uncivill to leave a longing friend in such a plight : especially hanging by the eares, as you say, to heare it: and therefore thus it was. Pondering seriously with my selfe upon matters pertaining to this life, I found all things affected by man, to be foolish, idle, and transitory: I meane, riches honour, powerableness, and the like : wherefore contemning them all, and all care to attaine them, and proposing to my selfe the study of things that were truly good, I endeavoured to lift up my head, and to consider of the whole universe in generall, which yeelded matter of much difficultie to my apprehension : First, that thing which wise men called the world: for I could never finde how it was made, nor who was the maker of it ; nor what beginning it had, nor what end it should have. Next, I descended to particulars, which brought me into farre greater doubts then I was before : I saw the starres scattered up and downe the heaven carelesly, I know not how ; and I much desired to learne what matter the Sunne was made of: But the greatest cause of marvell to mee was the Moone, whose course seemed contrary to all reason : and the often alteration of her shape I thought must needs proceed from some unknowne and secret cause : moreover, the suddain flashes of lightning, the breaking out of the thunder, the raine, the snow, the falling downe of the haile, were utterly unexpressible to me, and I knew not what to thinke of them : being in this perplexitie, I thought I could not doe better, then to repaire to some of these Philosophers for my instruction, who I thought were not to seeke in the true know-

*The Philo-  
sophers desires.*

knowledge of any thing : whereupon I made my choyce of the best among them, as well as I could guesse at them, by the grimmesse of their countenances, the palenes of their complexion, and the profunditie of their beards : for such men, I was perswaded could best speake deepe points of learning, and vvere best scene in celestiall matters: to them I committed my selfe, and gave them a good round summe of mony in hand, and more I promised to pay unto them, when I should attaine to be my Arts master in these points: for I had an incredible desire to talke like a learned man, and to have an insight into the order & course of all things:

*The distraction  
they put him in.*

But I was so farre from being freed by their meanes out of my former ignorance, that they brought me worse out of tune then I was before, every day filling my head with Beginnings, and Endings, and Atomes, and Vacuities, and Matters, and Formes, and I know not what. But that which most of all put me out of heart, was to heare how much they differed in opinions amongst themselves, thwarting, and overthwarting one another in every thing they spake : yet every man would have mee to bee a follower of his, and seeke to draw me to the bent of his owne bowe.

*Friend.* Strange it is, that wise men should bee at such oddes among themselves, as not to have the same opinion of the same things.

*Their presumption.*

*Memp.* Beleeve me, friend, I know you could not chuse but laugh to heare their arrogant and prodigious speeches: that men confin'd to the earth, of no higher pitch then we that are with them, no sharper sighted then their neighbours dwelling nigh them, nay some of them, either through age or idlenesse, able to see nothing at all, should yet professe themselves to know the uttermost ends of heaven, to measure the compasse of the Sunne, to understand what is done above the Moone, and as if they had fallen from the Starres; describe the quantitie and fashion of every of them : and that they which oftentimes cannot truly

tell

tell you how farre it is betweene *Megara* and *Athens*, should yet take upon them to tell how many cubits space it is betweene the Moone and the Sunne, and to measure out the height of the skie, the depth of the sea, and the compasse of the earth: and by making circles and circumferences, triangular, and quadrant dimensions, and by certaine round orbes, conclude upon the quantitie of heaven it selfe: but nothing doth more detect their ignorance and arrogancie, then their owne peremptory speeches about matters, vvhich all men know, are to them unknowne: for they will affirme nothing upon likelihoode or possibilitie, but contend vvith all vehemency, (leaving no place for any other to outspeake them) and will almost take their oathes upon it, that the Sunne is, a lump of some kinde of matter, made red hot with fire: that the Moone is a region inhabitable, and that the Starres drinke vvater by the help of the Sunne, drawing vapours out of the Sea, as vvith a bucket, and bestowing it upon them all to drinke amongst them: but the contradiction of their opinions may easily be descried by any man, which I would have you take good notice of: and how little reconciliation is to be expected in such contrarieties. First, they varie in their opinions touching the vvorld: for some hold, it had no beginning, nor ever shall come to have an end: others as confidently affirme it had a maker, and describe the manner of the making thereof. And these bee the men I most admire, that make some god to be the vvorkeman of all things, and yet tell us not from whence he came, or vvhere he stood vvhen he vvvas about his vvork: vvhereas, before the creation of the universe, it is impossible to imagine either time or place.

*Friend.* These are bold fellowes indeed, *Menippus*, and talke of strange matters.

*Menippus.* What if you should heare them speake, sweete friend, of their Ideas and Incorporalities, and how they argue about finite and infinite, a quarell that can never be composed: for some confine the world to an end, others

*b* A City of Attica little more then 20. Italian miles distant from Athens, so named in the raigne of Caros the son of Phoroneus from the temples of Ceres which were there, built and so called Pausan. in Attic.  
*Their contradictions.*

*c* Anaxagoras. Diog. Laert. l.

*d* Xenophanes. *e* Heraclius.

*f* Melissus, and diverse others. *hee may seeme here to incline more to Atheisme then any sect of Philosophie, but this is spoken in the person of Menippus, and not from his owne opinion.*

*Their tearmas.*

g Xenophanes,  
vid. Laert. in e-  
jus vit.  
h Heraclitus &  
Empedocles.  
i The Pythagore-  
ans.  
k Socrates.  
l The Plato-  
nickes, Peripa-  
teticks &c. The-  
mistius the Phi-  
losopher, as it is  
recorded by So-  
crates in his Ec-  
clesiasticall Hi-  
storie, affirms  
that there were  
above three hun-  
dred severall o-  
pinions concern-  
ing God and  
Religion among  
the Heathen  
Philosophers.  
Soc. Eccl. Hist.  
lib. 4. c. 27.  
m The Poets.  
n The Epicure-  
ans.  
o Atheists

\* The motives  
that caused him  
to undertake  
this journey.  
πλοῦτος, Al-  
cibiades, he is so  
termed by Plu-  
tarch, in his So-  
lon. but here by  
Lucian merely  
in mockery.

will have it without end:<sup>a</sup> some give out that there are ma-  
ny worlds, and reprove them that talke as if there were  
but one:<sup>b</sup> another (some quarrell some companion I warrant  
him) affirms warie and falling out to be the originall of  
things: what should I trouble you to tell you of their gods?  
for to some<sup>c</sup> a certaine Arithmetickall number stands in steed  
of a god:<sup>d</sup> others sweare by dogges, geese, and plane trees:  
some would make a riddance of other gods, and ascribe the  
government of all things to one alone which drew mee in-  
to a great deale of distraction, to heare men hold such un-  
certainties of the gods:<sup>e</sup> others againe as liberally will al-  
low us gods enough, but they divide them into severall de-  
grees, calling one the chiefe god, and allotting the second  
place to others, and a third to the last: moreover, some hold  
opinion, that the godhead hath neither body, nor shape:  
and some are conceited of it as of a body: againe, all do not  
attribute to god, the provident disposing of our desires:  
<sup>f</sup> for there are some which exempt them from all care, as  
we do old men from bearing office, bringing them in, for  
all the world, like attendants in a stage play: others againe,  
go beyond all these, and will not beleeeve there are any gods  
at all, but leave the world at random to be carried about  
without governour or guide: when I heard all this, I could  
not but beleeeve men that spake so bigge words and wore  
so bigge beards, yet knew not to what opinion to incline,  
where I might finde such certaintie as could not be confu-  
ted by others: and I was directly brought into such a case  
as Homer speakes of: for when I found my selfe many times  
apt enough to be led by some of them, suddenly a contrary  
concept would draw me another way. This brought mee  
into such a quandarie, that I despaired to have any true in-  
telligence in these matters upon earth, and thought there  
could be no better course to cleare my selfe from these un-  
certainties, then to get mee wings and make a journey into  
heaven, which I was brought in hope to effect, principally  
for the vehemencie of my desire, & next by the encourage-  
ment of *Æsop* the fable-maker; who made heaven per-  
vious

vious to eagles, nay sometimes to beetles and camels: but to make feathers spring out of my flesh I thought it impossible by any device I could imagine: yet if I could provide my selfe of wings either of a vulture or of an eagle ( for they onely would be able to beare the weight of a mans body ) then perhaps my project might proceed to some purpose: whereupon I got mee those birds, and cut off the right wing of the one, and the left wing of the other which was the vulture; as handsomely as I could; and buckling them about mee, fastned them to my shoulders with thongs of strong leather, and at the ends of the uttermost feathers made mee loopes to put my hands through, and then began to trie what I could do, leaping upwards at the first to begin withall, and sayling with my armes, lifted my bodie a little from the ground, no higher then geese use to do, when they begin their flight, and keeping my selfe low, often touched the earth with the top of my toes: but when I found by this, that my device was answerable to my hopes, I grew every day to bee more bold than other, and getting up to the top of the Castle, flew from thence, and alighted at the Theater. After so great a flight taken without any danger, my minde carried mee to matters of more eminencie: and beginning my course, sometimes at the Hill *Parion*, sometimes at Mount *Hymettus*, would flie as farre as to *Garaea*, and from thence up to *Agora corinthia*: then over *Pholoë*, and *Erymanthus*, and so to *Tageeta*. When I had thus well practised my selfe in my new profession, and growne so perfect, that I could mount at pleasure, I thought my selfe a chicken no longer, but got me up to the top of *Olympus*, and there furnishing my selfe with victuals as expeditely as I could, from thence took my way directly towards Heaven: and at the first, the distance made mee somewhat dizzie for a time, but afterwards I endured it well enough: when I was got up

*How bee furnished himselfe for it.*

*He practiseth to flie.*

*A hill in Attica.*

*A Mountaine in Attica very fruitful for Bees, where was a statue of Jupiter, thence called Jupiter Hymettius.*

*Pausan. in Attic.*

*A hill in Megaris Thucyd. lib. 1.*

*The top of the Mountain hanging over the Cisse Corinth.*

*A Hill in Arcadia.*

*u. A Mountaine in Arcadia. vu. A Mountaine in Laconia. Pausan. in Lacon. x. A high Mountaine in Greece, bordering on the one side on Thessalie, on the other on Macedonia. Paul. used by the Poets for Heaven. \* He beginneth his journey.*

Iliad 8.v.51.

as high as the Moone, by making way thorough so many cloudes, I found my selfe wearie, especially upon the left wing, which was of the Vulture : I therefore sate me down upon it to rest my selfe, from thence looking towards the Earth that was beneath me, and like *Homers Jupiter*, sometime beheld the horsemen of *Thrace*, and sometimes the *Myrians* : then if I pleas'd mee, would cast mine eye upon *Greece*, or upon *Persea*, or *India*, out of all which countries I was filled with varietie of rare delights.

y The Rhodian Colossus was a statue of brasse 70. cubits high, so that the ships might sayle betwixt his legs : it was the workmanship of Chares the Lyndian, and when it had stood about 56 years, was thrown down by an Earthquake : this and the Tower of Pharos in Egypt, built by Sostratus the Gnidian, as the appointment of King Ptolome, which cost 800. Talents, were reckoned among the wonders of the world. Plin. nat.hist. lib. 34. cap. 7. & lib. 36. cap. 12. † Hom. Odyf. lib. 11. v. 309.

*Friend.* Tell me that too, good *Menippus* : let no one particular of your travels be left out, but whatsoever came to your view, though it were no appurtenance to your journey, yet let me heare it : for I looke for no ordinary matter from you, but to bee inform'd what fashion the Earth was of, and all that was in it, as you beheld it from above.

*Menip.* Your expectation shall not faile you, my good friend : for, placing my selfe upon the Moone as well as I could, thee travelled with me in her usuall course, and help mee to survey the order of all earthly things : and at the first, me thought I saw a very little kinde of Earth, far lesse than the Moone : and thereupon stooping downe, could not yet finde where such Mountaines were, or such a Sea, nor see the *Rhodian Colossus*, or the Tower of *Pharos* (for you must know, the Earth was altogether hid from mee) though now they are eminent, and put up their heads above all other things : At the last, the glittering of the Ocean by the Sunne beames shining upon it, made me conjecture it was the Earth I saw, and fixing mine eyes more stedfastly on it, the whole life of man was made apparent to mee, not by Nations and Cities, but all particular sort of persons, Marriners, Souldiers, plough-men, Lawyers, Women, Beasts, † and whatsoever feedeth upon the face of the Earth.

*Friend.* Nay now, *Menippus*, you have overshot your selfe exceedingly, and contradicted what you said before : even now you were faine to looke narrowly to find out the Earth, & when the *Colossus* appear'd unto you, you thought

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it might perhaps be some other thing: how came you then upon a sudden to be such a *Lynceus*, as to discern all that was upon the earth; men, beasts, yea almost the very nests of guats?

*Menippus*. I thank you for your good remembring of me, for what did most concerne me to tell you, I know not how, was by me utterly omitted: for when mine eye had led mee to the knowledge of the earth, and yet not able to see any things else by reason of the distance which my sight could not attaine unto, it grieved me much, and I was in great anguish of minde: and being growne utterly disconsolate, and ready to shed teares for sorrow, suddenly behinde my back there stood the wise *Empedocles*, as blacke as a coale to looke to, and covered cleane over with ashes, as if he had beene broyled in the embers: and to tell you plaine, at the first, the sight made me agast, and I thought some lunatic spirit had appeared unto me: but he said, be of good cheart, *Menippus*, I am no god: take me not for one of the immortall. I am the Physicall *Empedocles*, that tumbled my selfe headlong into the tunnells of mount *Etna*, and was thence cast out againe by the strength of the smoake, and tost up hither, and now dwell in the Moone; and am carried about in the aire as thee is, feeding only upon the dew: the purpose of my comming is to free thee from thy present anxietie, for I know it doth afflict thee much, that thou canst not clearly discern what is done upon the earth. Kindely done of you, honest *Empedocles*, said I; and as soone as my winges have brought me downe into Greece, I will remember to sacrifice unto you upon the tunnell of my chimney; and at every change, will there make my prayers in publike to the Moone: I sweare, said he, by *Endymion*, I come in no such respects;

ert. in vit. Emped. b This *Lucian* adds to the story, we read indeed of one of his slippers that was blowne backe againe, and by that meanes it was quest what became of him. A very fit allur for such a smoake Desire. c *Endymion*, as some have thought, was a great Astronomer, and therefore feigned by the Poets to be beloved of the Moon, who was so taken with his beauty, as he lay sleeping on mount *Lamos*, that she enjoy his company, she left her chariot to be guided by her brother

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only, it grieved me at the heart to see thee in so great sorrow: but knowest thou any meanes how to amend thy sight and make it better; believe me no, said I, unless you have somewhat that can wipe the weft of mine eyes, for I finde my selfe very dimme sighted: you have no need of any farther helpe, said he, for you have brought that from the earth with you, that can make you see well enough; and what may that bee, said I? Know you not, said he, that you have the right wing of an Eagle about you? yes said I, but what is the wing to the eye? the Eagle, said he, by farre is the sharpest sighted of all creatures, and only able to looke against the Sunne, and she is thought the royallest, and truest begotten Eagle, that can behold the bright Sunne without winking. So I have heard indeed, said I; and it much repenteth me, that when I undertooke a journey hither, I had not pluckt out mine owne eyes, and put the eyes of an Eagle into my head: for I am now come unperfect, and not royally prepared, but rather as a misbegotten mungrell, cast off, and forsaken by my friends. It is in your power, said he, presently to make one of your eyes royall: for if you will but arise alittle, and lay aside the wing of the Vulture, and onely keepe the other wing on, according to the situation of your wings your right eye shall be sensible of any thing: the other must continue darke doe what you can, because that side is defective: I care not, said I, if my right eye only be as apprehensive as an Eagle, it will serve my turne well enough: for I have noted, that Carpenters, when they would lay their line alight indeed to square out their timber, use to looke but with one eye. And with that word, I did as *Empedocles* had advised me, who by little and little vanished away, and was dissolved into smoke. When I was winged as I ought to be, upon a suddaine a great light did shine round about me, and all things that before were hidden from me, were now perspicuous and easie to bee discerned; wherefore, stooping downewards towards the earth, I perfectly descried both Cities and men; and every thing that was done; not onely under

Now his sight  
was cleared.

under the open prospect of heaven; but vvhat vvvas acted in private houses, vvvhich men thought could never come to light. There saw I *Prolomus*, committing incest vvith his sister; *Lyfsmachus*, betraying by his sonne; *Antiochus*, the sonne of *Selencus*, falling in love vvith *Syracenus*, his mother in law: *Alexander* the *Theffallian*, flaine by his wife; *Antigonus* adulterating his sonnes wife, and *Attalus* poisoned by his sonne: on the other side, I saw *Arfaces* killing his wife, and the Eumuch *Arbaces* drawing his sword against *Arfaces*; *Sparticus* the *Median* by his Guard dragg'd out from a banquet by the heeles; and his head wounded with a standing cup of gold: the like was to be seene done in *Lysia*, and among the *Scythians* and *Thracians*, in the Courts of their Kings, adulteries, murthers, treacheries, rapines, perjuries, feares, and false-heartednesse towards their friends: thus was I occupied in beholding the affaires of Kings. But the acts of private persons were farre more ridiculous, for I beheld them also, and saw *Hermodorus* the Epicture, forswearing himselfe for a thousand Dragmes; *Agastoboles* the Stoike, going to law with his Scholler for the hire of his teaching; *Climas* the Rhetorician stealing a peece of Plate out of the Temple of *Esculapius*, and *Herophilus* the Cynick asleepe in a bawdy-house: what should I tell you of other men, of whom some were breakers up of houses, some wranglers in law-suits, some usurers, some exactors: indeede the sight was most variable and full of diversitie.

The abominable  
acts, and tragi-  
call ends of de-  
verse wicked  
Princes and  
Tyrants.

The base condi-  
tions of sundry  
Philosophers.

*Friend*. You have done friendly, *Menippus*, in imparting this unto mee, and I know it could not chuse but give you extraordinary content.

*Menippus*. To deliver every thing in order, good friend, is altogether impossible; it was worke enough for mee to see it: but the totall of what was done, made such a shew as \**Homers* described upon *Achilles* shield: in one place were merrie meetings and marriages: in another tri-  
alls of suits and courts of justie: here was one sacrificing for joy of his good fortune; and his next neighbour in hea-  
vineffe

\**Iliad*. 18. 2 v.  
430. ad v. 609.

d Hee speaks vineffe and mourning: when I looked towards the *Gates* I here according saw the fighting, & turning my sight to the *Scythians* I saw to the customes, them wandring about in wagons: then casting mine eyes conditions, and on the other side, I beheld the *Egyptians* tilling their land; employments of these severall the *Phœnician* trading in marchandise, and the *Cilician* Nations. practising pyracie, the *Dacian* was lash't with whips, and the *Athenian* was going to law: all these being in action at

one instant, you may imagine what a confused apparition was presented to my view: as if many singing men should be brought into a room together, or rather many quiers of singing men, and every man commanded to sing a severall tune, and strive to make his owne song good, and with the strength of his voice to drowne the notes of the other. I beseech you what is your conceit of such a noise?

Friend. O *Menippus*, it must needs be both foolish and offensive to the eare.

*Menippus*, Beleeve mee, friend, such singers as these, are all they that dwell upon the earth: and of such unmusicall discords, is the whole life of man composed: and not onely of untunable notes, but of disproportionable motions, and no man takes notice of it, untill the master of the quier

e *Sicyon* was a city of Peloponnesus, betwene Corinth & Achaia, Paulan. in Attic.

f A town in Attica. Thucy. l. 2.

g A towne on the borders of Attica.

h *Acharnæ* is a towne of Attica distant some 63 furlongs from Athens. Thucy. lib. 2.

i The least quantity that can be imagined.

drive them every man off the stage, and tell them hee hath no more cause to use them: then all at once are stricken silent, and cease from that confused and disorderly song: but in this variable and disparible Theater of the world, though all things appeared most absurd and peevish, yet I thought

I had most cause to deride them, that contend about the limits of their lands, and take much upon them because they have corne growing in *Sicyonia*, or lands lying in that part of *Marathon* which borders upon *Ægeæ*, or are Lords of

a thousand acres among the *Acharnens*: for all Greece in my eye exceeded not the bredth of foure fingers, of which the country of *Attica* was the least part: and I therefore could but conceive, how little was left for our rich men to be proud of, when the greatest landed man amongst them

seemed to possesse scarcely the quantitie of an *Epicurean* *Atom*: then casting mine eye upon *Peloponnesus*, and in it beholding

beholding the country of *Cynuria*, I remembred how many *Lacedamonians* and *Argives* lost their lives in one day for a plott of ground hardly so bigge as an *Egyptian* beane: againe, when I saw men thinke well of themselves because they were so well stor'd with gold in rings and cupboords of plate, I could not possibly containe my laughter, when whole *Pangæum* and all the mettalls in it, were no bigger in quantitie then the smallest seede.

*A territory betweene Argia and Laconia, towards the sea side, about which there was a battle fought betwixt the Lacedæmonians & Argives, where in both sides thought they had the victory. Thucyd. lib. 5.*

*Friend.* O happy *Memippus*, for injoying so rare a spectacle! but I beseech you let mee heare somewhat of men and cities, what shew thy made when you were so high.

*Memippus.* I am sure you have often seene a swarme of emets; how some of them trot up and downe: some issue out, some return again into their hold: one carries out filth: another snatcheth up a peece of a beane hull, or part of a wheat corne, and runnes away with it as fast as hee can: to these the life of man hath most resemblance: some build houses, some affect popularity, some authority, some will be Musicians, some Philosophers: and their cities not farre unlike the houses of emets: if you thinke it a poore comparison to liken men to such small creatures, peruse the ancient *Thessalian* fables, and you shall finde that the *Myrmidons*, a warlike nation had their first originall from emets.

*A mountaine in Thrace above the Pierian bay. Thucyd. l. 2.*

When I had thus seene enough to serve my turne, and satisfied my selfe with laughter at it, I set my wings together againe, to take my flight to the habitation of heavenly *Jove*: and had not mounted a full furlong up, but the Moone with a feminine voice, spake to mee in this manner, *Memippus*, well may you speed: let mee intreat you to carry a thing from mee to *Jupiter*: what may it be said I, for I will not refuse you, unlesse it be heavie: onely a message, quoth shee, not offensive, but a petition, which I would have you preferre in my name to *Jupiter*: for I am weary of my life, *Memippus*, to heare so many monstrous speeches

*Most of the ancient fables of the Greekes had their beginning in Thessalie, & the countries therabouts. Plin. Nat. Hist. l. 4. in proem. Jupiter at the prayer of his son Æacus King of Egina, an I-land of Greece, transformed a great multitude*

of *Antæ*, which he saw in a hollow oake into men, and gave them unto him. Juno having before by a fearfull pestilence depopulated his whole country. They were called *Myrmidons* from *μύρμηξ*, which signifies in Greeke an *Ant*. Ovid Metam.

passe out of the mouthes of Philosophers concerning mee,  
 who it seemes have nothing else to doe, but busie them-  
 selves about mee, enquiring what I am made of, and of  
 what quantitie I am, and for what cause I appeare some-  
 times halfe, sometimes three quarters: some say I am a regi-  
 on inhabitable, some that I hang over the sea like a looking  
 glasse, and every man puts upon mee whatsoever comes in  
 his owne conceipt, nay, they will not allow the very light  
 I have to be mine owne, but say I stole it from another, and  
 had it from the Sunne above, and never will let mee alone,  
 but seeke to make debate and variance betwixt mee and  
 him that is my brother, not satisfying themselves with the  
 opprobrious speeches they have given out against him,  
 vvhom they make no better then a stone, or some kinde  
 of mettall made red-hot vvith fire: yet have I scene some  
 villanies abominable and beastly committed in the night  
 time by these men that looke so severely by daylight, and  
 carrie so settled a countenance, that are so grave in their  
 habit, and so much respected by simple men, which I for-  
 bare to speake of, because I thought it unmannerly to pub-  
 lish and reveale their nocturnall conversation, or bring their  
 lives as it were upon the stage: for when I found any of the,  
 either playing the whoremaster, or the thief, or occupied  
 in any such worke of darknesse, I would plucke in my head  
 under a cloud, & cover my face, that every man should not see  
 what was acted by old me, adorn'd with such abundāt beards  
 & carrying such an opinion of vertue and honesty: yet will  
 they never give over to lacerate me with ill language, and  
 abuse me in the highest degree: insomuch, that (I sweare  
 unto thee, by the night) I have often beene in hand to re-  
 move my seate further, to avoyde the being subject to  
 their clamorous and chattering tongues: remember to ac-  
 quaint *Jupiter* with this, and tell him farther, that it is im-  
 possible for me to remaine in my region, unlesse he utterly  
 confound these naturall Philosophers, and stop the mouthes  
 of the Logicians, blow up the *Stoa*, set fire on the *Acade-  
 mie*, and suffer no more disputations to be held in *Peripa-  
 tete*

• Three princi-  
 pall Schooles for  
 Philosophers,  
 from whence as  
 many sorts de-  
 rive their  
 names,

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me: so may I hap to live in peace, that am now daily dilaniated and quartered out amongst them. It shall be done, said I, and so struck up directly towards Heaven, \* and had \* *Odys. lib. 10. v. 98.* soone lost sight of all that was done either by men or beasts, and within a while, the Moone it selfe began to be lessened, and the Earth was utterly hid from me: then I left the Sun upon my right hand, and taking my flight thorow the Starres, the third day I arriv'd at Heaven. And at the first, thought it my best course, attired as I was, to presse in suddenly amongst them, supposing I should easily rest undiscovered, because on the one halfe I was an Eagle, a fowle, which I knew of old, was very familiar with *Jove*: but afterwards I bethought my selfe, that my Vultures wing could not possibly be conceal'd; wherefore I held it best not to be too bold, but approaching more neere, knock't at the doore: *Mercurie* heard me by and by, and asked my name: which, when I had delivered, hee went back againe as fast as he could, to tell it to *Jupiter*: within a while after I was called in, terribly trembling with feare, and found them all sitting together in the same taking, extreemly vex't with care and anxietie; for my strange adventure put them all into no small perplexitie, deeming all men would dare to wing themselves in the same manner, and doe as I had done. *Jupiter* then with a fierce and truculent aspect, fixing his eye upon me, said: \* What art thou for a man? from what Citie comest thou? and who are thy parents? At the sound of his voyce, I was stricken almost dead with feare, and stood like a dumbe man, astonish'd with the thunder of his words: but in a while, recovering my selfe, I delivered the whole matter to him from the beginning; My desire to bee taught in high points, my repaire to Philosophers for that purpose, the contradiction I found amongst them, my distraction by that meanes, my device thereupon, my wings, and every thing else till my arrivall at Heaven, ultimating my speech with the message from the Moone: whereat hee smiling and clearing his countenance a litle, what should wee talke of? *Orus* and *Ephialtes*, said hee, when *Menippus*, being but nine daie years old a piece.

*His arrivall at Heaven.*

*The Messenger of the Gods.*

*\* Odys. l. v. 107.*

*Two Gyants the Sonnes of Aloeus, that tore up Mounts Ossa by the rootes, and set it on Olympus, and Pelion on that againe, that they might by that meanes reach to heaven and fight against the Gods, being but nine daie years old a piece.*

9 Odyf. 11. v.  
311. A rare Athenian Carver, and chiefly famed for the Image of Jupiter Olympius, which was wrought by him in Ivory, and accounted one of the seven wonders of the world. Plin. nat. hist. lib. 7. cap. 38. & lib. 34. cap. 8.

1. A yearly feast kept by the Athenians heretofore in the honour of Jupiter.  
2. Games and masquerades, as running wrestling, &c. Solemnized every fifth yeare on mount Olympus, in honour of Jupiter, by which solemnities the Grecians reckoned their yeares, as the 1, 2, or 3. yeare of such an Olympiade.

dare put such an adventure in practice? but for the present you shall be my guest: to morrow wee will sit in counsell upon the businesse you come for, and then you shall have your dispatch: vvith that, rising up, he vvent towards that part of heaven, where all things might best be heard, for it was time of day to attend to prayers: and by the way as he was going, questioned me upon earthly matters; vvhat price vvheat was in Greece; vvwhether the last hard winter did not pinch us shrewdly, and vvwhether grasse wanted not more raine: then he askt me vvwhether any of *Phidias* vvorkes were now to be had; vvwhy the *Athenians* had given over the *Diasia* feast so many yeares, vvwhether they intended to solemnise the *Olympian* games, and vvwhether the theeves were taken that robbed his temple at *Dodane*.

When I had answered him to these questions as I could; but tell me *Menippus*, I pray thee, said he, vvhat doe men thinke of me? that thou art a Lord of soveraigne majestie, said I, and king of all the Gods: O thou dost but jest, said he, for I know their froward dispositions well enough, though thou never tell it. Indeed the time hath been, vvhen I vvvas the onely Prophet, the onely Physitian, and all in all amongst them: every streete, every assemblie vvvas filled with the fame of *Jupiter*: my temples of *Dodone* and *Pisus* carried away the credit from them all; the smoake of sacrifices ascended up so thicke, that I was scarcely able to open mine eyes for it: but since *Apollo* erected his oracle in *Delphus*, and *Esculapius* set up shop in *Pergamus*, *Bendis* had her temple in *Thrace*, *Anubis* in *Egypt*, and *Diana* in *Ephesus*; all the vvorld goeth a gadding after them, there they keepe their solemne meetings, and consent to offer their *Hecatombes*: but I am so far out of date with

1. In this place there is a cold spring, into which, if a burning torch be dipp't, it will put it out, but being out before, it will set it on fire. Plin. nat. hist. lib. 2. cap. 103. 2. A City in Achaia. Plin. nat. hist. lib. 4. cap. 5. He brings in Jupiter asking these idle questions, and making this complaint, to shew the vanitie of the Roets and others, who impose such weakenesses and triviall cares upon the Gods. w The god of Physicks. x The name of Diana amongst the Thracians. y *Agreus*, *Degeus*, *Helych*. y A sacrifice of a hundred Oxen, or other Cattell.

them

them, that they think in honour enough for me, if I be sacrific'd unto every fifth year in *Olympus*: therefore you may finde mine altars more cold, then either *Phoebus*: lawes, <sup>which were</sup> or *Chryſippus* ſyllogiſmes: with ſuch talk as this we paſſionely written, away the times, till we came to the place where he was never practiſed.  
ſit downe and hearken to mens prayers: There were <sup>a</sup> ſeaven holles in heaven, with little covers, ſet upon them in <sup>An old Logician and quite</sup> order one by another, like the liddes of wells: and by every one of them, ſtood a chaire of golde: *Jupiter* therefore, ſitting himſelfe in the fiſt, and taking off the cover, gave <sup>The vain pray-</sup> one to thoſe that made their prayers to him; and certainly <sup>ers and petiti-</sup> there was great variety and repugnancie in their petitions: <sup>ons of men.</sup> for I alſo ſlooping my ſelfe downewards, was made partaker of them, which were to this purpoſe. O *Jupiter*, that I might be a king: O *Jupiter*, ſend mine onions and garlike to grow vvall this yeare: O *Jupiter*, that my father ſhould die ſhortly: another prayed, O that I might ſurvive my wive, O that my plot againſt my my brother may be concealed, O that I might prevails in my ſuite at law, O that I might get the garland at *Olympus*: the *Marriners* \* *Iliad*. lib. 16. prayed, ſome for a North winde, ſome for a South: The v. 250. husbandman prayed for raine, and the fuller for Sun ſhine: He derides in this the opinion of men in theſe times, who *Jupiter* heard them all, and ſeriously examined every mans prayers: yet, would not give way to every thing was asked, \* but ſome he granted like a gracious father, and ſome he denied: the ſighteous prayers he admitted to come up to him through the hole, and laid them on his right hand: the unjuſt he ſent backe againe without their errand, and <sup>He derides in this the opinion of men in theſe times, who thought the gods had reſpect more to the value of the ſacrifice, then the will of the offerer.</sup> blew them downe, that they might never come nigh to heaven: yet, at one prayer I perceived he was put hard to it: for two men had made their petitions contrary, and promiſed equal ſacrifices upon performance; ſo that he knew not which way to incline, but was driven to an Academicall ſuſpence, not able to pronounce certainly of any thing, but like ſcepriall *Pyrrho*, refer'd it to further knowledge: When he had done his part at hearing prayers, he <sup>b Who of a Farmer became a Philoſopher, and father of the ſceptick ſect who profeſſed no determination, or ſettled opinion, but a conſtitution, without doubting</sup> ſtooped in all things.

A perjur'd Philosopher, see before.

Jupiter disposes of the weather.

c Inferiour gods and of the lowest ranke.

d The Myrtle tree is consecrated to Venus.

There was in Rome an ancient altar dedicated Veneri Myrtæ. Plin. lib. 15. cap. 29.

\* Iliad. 5. v. 341. Hee scoffes at Homers bolde determination.

e Fosterfather, and tutor to Bacchus.

\* Iliad. 2. v. 1.

f Apollo is always pictur'd like a young man without a beard.

downwards to oaths and protestations, and when he had enough of them, and crush'd in pieces *Hermodorus* the Epicure, he went to the next seate, and listned to oracles, answers, and auguries, and from thence shifted to the doore of sacrifices, through which the smoake ascended, and brought vvith it to *Jupiter* the name of every one that offered. When he had done with these, hee was to take order with the vvinds, and the vvether what they should doe: to day let there bee raine in *Scythia*, lightning and thunder in *Lybia*, and snow in *Greece* let the North winde blow in *Lydia*, and the South winde be still: let the West winde make tempestuous the *Adriaticke* sea, and let some thousand bushels of haile be scattered in *Sappadocia*. When hee had made a dispatch of all, wee went to supper, for it vvvas high time to rate: so *Menevrie* took me, & placed me with *Pan*, and the *Corybantæ*, and *Attis*, and *Sabazius*, those inquiline and uncompleat Gods, where *Ceres* loved us with bread, *Bacchus* with wine, *Hercules* with flesh, *Kenus* with mirtle berries, and *Neptune* with fish. I had a taste also by chance of the *Nectar* and *Ambrosia*: for honest *Ganymed*, out of his love to mankind, no sooner could see *Jupiter* looke another way, but hee would be sure to fit me with a cuppe or two of it presently. Yet, the prime gods (as \* *Homer* saith in a certaine place, who I thinke had seen them as well as I) neither eate meate, nor drinke wine, but feede upon *Ambrosia*, and tipples one to another in *Nectars* for their most pleasing diet, is the savour of the sacrifices carried up vvith the smoake, and the bloud of the oblations vvwhich sacrificers power upon their altars: But whilst wee were at supper, *Apollo* plaid upon his harpe, and *Silennus* daunced, the Muses stood up, and sung unto us *Hesiodus* his *Theogonia*, and the first Ode of *Pindarus* sonets, and when wee were all well satisfied, every man went to his rest, to my thinking, reasonable well whittled: but, though men and gods slept all night long, yet I could take no rest, for many thoughts ranne in my head, which kept mee waking, especially, how *Apollo* could live to that age

age, and never have any beard: or how there should be night in heaven, and the Sunne still resident among them, and feast together with them. At the last I began to nodde a little: But *Jupiter* getting up betimes in the morning caused an assembly to be proclaimed, and when they were all come together, beganne with them in this manner. The cause of my conventing you at this time, is the stranger that arrived here yesterday: I had formerly intended to tell you my minde touching these Philosophers, chiefly incited thereto by the Moone, and the abuses since charged them withall, and therefore purpose not to trouble you with any further matter, for there is a kind of men largely spread in the world that are slothfull, contentious, vain, glorious, onivous, gluttonous, foolish, arrogant, injurious, and as *Homer* saith \* an unprofitable burthen of the earth: these have cut themselves into sects, and devised many different and intricate Labyrinthes of argumentation, some naming themselves *Stoicks*, some *Aristotelmicks*, some *Epicurists*, and some *Peripateticks*, with many other more foolish titles then these: and involving themselves within the venerable name of vertue, carry their countenance aloft, and stroke out their beards at length, and traversing the world, under a counterfeit habit, cover most abominable conditions, like our ordinary actors in Tragedies, from whom if you detract their vizards and brave apparell, the remainder will be apish and discover a poore fellow, hired to play his part for a few pieces of silver: they being no better then these, yet live in contempt of all men and publish monstrous opinions of the gods: if they can draw in a simple yong man, they make vertue the common place of their discourse, and teach them to make intricate and indissoluble arguments, speaking to their scholler continually in praise of pietie and temperance, & in detestation of riches & pleasure: but when they are alone by themselves, no such gluttons as they, no such lechers, yea, they will lick up the very droffe of silver, and which is most intolerable, they will becom of no function neither in publike nor private, but a super-

*Jupiter calls the gods together.*

*His speech against the Philosophers.*

*Iliad. lib. 18. v. 104. in the speech of Achilles to his mother Thetis.*

\* Iliad. lib. 2.  
v. 202. *The*  
*words of Ulysses*  
*to the common*  
*souldiers.*

Such kind of people, \* without imployment either in  
warre or peacer and yet condemne all others, making it  
their onely practise, with multitude of bitter speeches and  
reviling carmes to abuse other men: Hee is thought the  
bravest fellow amongst them that can brawl loudest, and  
hath the most audacious and remecarious tongue to deli-  
ver deuil reports, if a man should aske one of these fellows,  
that in force and straine himselfe so farre to exclaime and  
crie out against others, I bidde thee yon Sir, what are you good  
for your selfe, and what place in the common weale do you  
supply? hee must needs say if hee will say justly, and acor-  
ding to truth; that, so be a sea-man, or a husbandman, or a  
souldier, or a tradesman; I hold it base to scode, and goe da-  
ragget, I wash in cold water, and weare no shoes in winter,  
yet like a *Mohar*, I can carpe at other men if a rich man  
make a feast, or keepe his where, I will be sure to have a  
bond with him, and tie him in the nethe with it: but if any  
share friend of mine be sick and distressed, and like to perish  
for food or physike, I will not owne him: These be the  
sattle I complaine of, O ye gods, and the world among  
them all, are they that are called *Epious*: for they be the  
men that do most abuse us, and goe nearest to the quicke,  
affirming that the gods are neither carefull of mans affaires,  
nor respectfull of any thing that is done, if therefore high  
time to looke about you, for if this doctrine should once be  
pur into mens heads, you are like enough to starve for hun-  
ger for who will offer you any sacrifice, and looke to be  
never the better for it, yet likewise abused by the stranger  
that came yesterday, who complaine the Moone hath made  
against them, which I beseech you consider well of, and  
take such order, as may best tend to the benefite of mankind,  
and the safety of your selves: when *Jupiter* had said thus  
much, the whole assembly was moved, and cried out loud-  
denly all at once, destroy them with thunder, burne them  
up with lightning, cast them headlong into hell, into *Tar-  
tarus*, as were the gyants: but *Jupiter* againe commanding  
silence, said, you will shal be performed, and they all with

all their Logick ſhall be confounded utterly: but at this preſent, I can by no meanes take puniſhment of any man: for you know wee are to keepe holiday theſe foure next moneths, during which time, I have taken truce with all the world: but the beginning of the next ſpring thoſe accuſed exiſtencies ſhall ſuccedingly periſh, by the diſmall dint of my terrible thunderdart, (which hee confirm'd with his royall aſſent) as for *Menippus*, ſaid hee, this doome ſhall paſſe upon him, his wings ſhall be taken from him, leſt he ſhould returne a ſecond voyage, and *Mercurie* ſhall take him this day to ſet him againe upon the earth: and when hee had ſo ſaid, he diſmiſt the aſſembly: and *Mercurie* taking hold of my right eare, ſo carried me dangling downe, and on the morrow towards evening ſet me in *Ceramicus*: You have heard all, my good friend, all the newes I can tell you out of heaven, and am now going to relate the ſame to the Philoſophers that walke<sup>b</sup> in *Pacile*.

*Iliad* .v. 528.

<sup>g</sup> A ſtreet in Athens, ſo called from Ceramus the ſon of Bacchus and Ariadne. Pauſ. in Att. h A porch or walke in Athens, ſo called for the variegia

of pictures wherewith it was adorned (ſee *Urania*) & in Greeke ſignifies variously coloured. In this porch were to be ſeene theſe peeces, Firſt the Athenians ſet in battell array againſt the Lacedæmonians in Oenoe a towne of the Argives. In the middle wall, Theſeus leading the Athenians in fight againſt the Amazons: In the third place the battell of Marathon, in which the Perſians were overthrowne by the Athenians, all pictured to the life, and amongst the reſt Miltiades, Echedus, and Callimachus. Pauſan. in Attic.

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# MENIPPVS,

OR THE

# NECROMANTIE.

*Menippus* ſaid Philonides, Is not this *Menippus* the Cynicke certainly it muſt needs be hee, or I never ſaw *Menippus*, but what meant theſe ſtrange accoutrements? a hat, a harpe, and

*Eurip.* In *Hæc.* Eur.

a Lyons skinne: I will be so bold as salute him: *Menippus*, well met: out of what climate are you arrived, for you have not beene scene in the city this many a day:

*Eurip. Hecub. v. 1.* *Menippus.* From dead mens cells, and gates of death I come, Where hell is seated farre from sight of Sunne.

*Euripid.* *Philonides.* Good god, and hath *Menippus* beene dead, and revived againe, and no body aware of it?

*Menipp.* Not so, Hell gave me entrance though a living man.

*Philonides.* What moved thee to take such an uncomely journey in hand?

*Euripid.* *Menipp.* Youth set mee on, and boldnesse more then youth.

*Philonides.* I pray thee no more of this Tragick stuffe, but speake thy minde plainly to mee without any Iambickes: what meane this habit? and what necessitie enforced thee to travell those low countries? I am sure the way could give thee no great content.

*Menippus.* O my friend,

\* The occasion of my journey thither was  
To consult with the soule of wise *Tiresias*.

\* *Odyss. r. 1. v. 163.* *Vlysses* to his mothers ghost. *Philonides:* Is the man well in his wits? mee thinkes thou shouldst not rappe out verses so roundly to them that come to salute thee in love:

*Menippus.* Pardon mee for it, honest friend, I pray you: I have beene lately so conversant with *Euripides*, and *Homer*, that my belly is ready to burst with verses: they rumble out of my mouth whether I will or no: but first let mee heare from you how the world goes upon earth, and what men do in the city.

*Philonides.* Faith, follow the old fashion: they are no changelings: for still they extort with all extremie, forswear themselves abominable, oppress one another most unconscionably, and get all they can, be it never so basely.

*Menippus.* O miserable men, and most unhappy: little know they what lawes have past below, and what decrees are there established against rich men: which by *Cerberus* I swear, they shall never be able to avoid.

a A three headed dogge that keeps hell gates. *Philonides.* Is it true indeed? are there any new edicts put out

out in those parts; touching matters done here above?

*Menippus.* Many I assure you, which I may not reveale, nor disclose the secrets of the kingdome, lest a bill of impietie should be preferred against me, to *Rhadamanthus*.

*Philonides.* Nay, good *Menippus*, for gods sake, let me intreate you: eny your friends the benefite of your relation: you shall utter it to him that knowes how to keepe counsell, and already initiated in those kinde of mysteries.

One of the Judges of hell.

*Menippus.* You enioyne me a hard taske, which cannot bee undertaken with any great securitie: yet for your sake, I will make bold a litle; for it is decreed there, that these rich and well monyed men, that keepe their gold as fast

lockt as ever was *Danaë*, —  
*Philonides.* Nay, good sir, forbear the decree, till you have told me that first, which I am first desirous to heare; namely, the cause of your journey, what guide you had to conduct you, and then in order, what you saw or heard there, for I know you a man so observant of rarities, that nothing worth the sight or hearing could escape you.

The daughter of Acrisius kept close by her father in a brazen tower, but Jupiter coming to her in a shower of gold, lay with her, and begot Perseus. Ovid. Metam. lib. 6. The occasion of the journey.

*Menippus.* I will humour you in this also: for what will not a man doe, importuned by his friend? and first open mine owne conceit unto you, and the occasion that drew me to this descent: for vvhhen I was a young boy, and heard what *Homer* and *Hesiodus* had written of vvarres and hur-liburlies that were, not onely among the demi-gods, but even the great gods themselves, their adueries, their oppressions, their rapines, their dissentions, their expulsions of parents, and their marriages of brothers. I thought all this to bee very well done, and grew into a good liking of it: But coming to mans estate, I heard that the lawes gave precepts contrary to the Poets, forbidding all adueries, dissention, and oppression: which brought mee into such a distemper, that I knew not what to doe with my selfe: for I imagined the gods vvhould never have beene lecherous, or contentious, if they had not thought well of it, nor the law-makers have enjoined the contrary, if it had

Too much liberty used by the Poets in their reports of the gods.

Menippus for satisfaction repented as the philosophers.

not

not bene for our good. Being driven into this kinde of  
 diffidence, I thought I could not doe better, then betake my  
 selfe to those kinde of men vvhom wee call Philosophers;  
 and become a discipule of theirs, beseeching them to doe  
 what they would with me, so that they would settle mee  
 in some direct and constant course of life: With this in-  
 tention, I committed my selfe to them, and unwittingly, as  
 the proverbe saith, to summe the smoke, cast my selfe into  
 the fire: for among them, I found more ignorance and am-  
 biguities, then ever I was in before: insomuch, that they  
 made me thinke it a golden life, to be an ignorant man still:  
 for some exhorted wholly to pleasure, and onely to profe-  
 cude that by all means, as whereof felicitie chiefly consti-  
 sted: another would have us labour continually, and toyle,  
 and afflict our bodies, live beggerly and badly, grumbling  
 at every thing, and rayling at every man, and perpetually  
 to have in our mouthes, the olde saying of *Hesiodus*, con-  
 demning vertue, and sweat, and the absence of the health:  
 some would have us despise money, and hold the possession  
 thereof to bee a thing indifferent: others againe, affirme  
 riches to be good: What should I stand now to speake of  
 the vworld, that daily heard so many contraries come  
 from them in arguing about *Ideas*, and incorporealities, and  
 their Atoms, and Vainities? and a multitude of such like  
 termes as cannot bee imagined: And, which was most  
 strange, every of them holding opinions as opposite as  
 could be one to another, would produce arguments most  
 strong and invincible to make his partie good: so that if a  
 man should affirme any thing to be hot, and the same to be  
 cold, yet could not for his life hold disputations vwith  
 them, though he knew well enough, that nothing could be  
 both hot and cold together at the same instant; and I found  
 my selfe for all the world like a man in a Lumber, sometimes  
 nodding one way, sometimes another: but the worst was,  
 to see the men that taught those lessons; practise the con-  
 trary in their actions: they that perswade others to despise  
 money, were most earnest to get it themselves; fall out for  
 money,

*Their difference  
 in opinion.*

*In his works  
 and dayes, the  
 first booke, v. 287.*

*The strangeness  
 of their termes.*

*Their obstinacie  
 in arguing.*

*Their lives con-  
 trary to their  
 rules and precepts.*

money, teach young men for money, and undertake any thing for money: They that speake most against honour, wrought all the meanes they could to attaine it: & though most of them cried out against pleasure, yet in private they applyed nothing else. Seeing my selfe utterly deprived of this hope, I fell into a greater agony then before; yet, it was some comfort to me, (though I were an ignorant, and farre out of the way of truth) that I had wise men, and of deepe understanding to beare me company. But as I lay waking one night in my bed with thought hereof, musing with my selfe what to doe. I could hit upon no better devise, then to take a journey to *Babylon*, to some of the Magicians there, that had beene Schollars and successors to *Zoroastres*, to see what they could doe for me: for I had heard they were able with charmes and incantations, to breake open the gates of Hell, and bring any man safely thither, and send him as safely backe againe: I therefore thought it best to purchase my passage thither at the hands of some of these men, and when I was got in, to seeke out *Tiresias* the *Bæotian*, and learne from him, (who was both a Prophet and a wise man) what life it were best for mee to make choice of. With these cogitations, I start up with all speede to preparte for *Babylon*: when I was come thither, I soone fell in league with one of these *Chaldeans*, a man of profound wisdom, and rare experience in the Art; for his head was all gray, and his beard of the largest size, demonstrating a great deale of gravitie: his name was *Mishrebar Zaiet*, and after many prayers and intreaties, had much ado upon any termes to worke him to be my guide: but when the man and I were agreed, hee first brought me downe to *Euphrates*, and there for nine and twenty dayes together, beginning with the Moone, from change

His second resolution.

Who was thought to be the first inventor of Magicke amongst the Persians, and was, as Plinie cites it from Eudorus, five thousand yeares before the death of Plato: it is said that hee lived in the wilderness only upon cheese for twenty yeares together. Plin. nat. hist. 1. 30. cap. 1. & 1. 11. cap. 42. He is taken by some to have bin Cham that accursed son of Noah.

c A Prophet of Thiebes, who having beene both man and woman, and so had experience of both sexes, was made judge in a controversie betwixt Jupiter and Juno, whether in the act of love received most delight, and judging it against Juno on the woman's side, whereby hee strooke blande: but recompenced by Jupiter with the gift of prophetic. Ovid. Metam. 3. Homer affirms him to be the only wise man among the dead. Odyss. 10. v. 494.

to change, he vvasht me over: and every morning at the Sunne rising, muttered out many mumbling vvords, which I understood not: for they came from him, as from a stammering cryer, that vvants utterance to deliver his proclamations, and therefore huddles them up so thicke, that they cannot be conceived: when the charme was ended, he spet thrice in my face, and so returned, not once looking upon any that met him: our food was nuts, our drinke milke, and hony mixed with wine, and the water of the river *Chaspius*, and our lodging, the greene grasse under the open skie: when I was sufficiently dieted for the purpose, he brought me about midnight to the river *Tygris*: there he purged mee and wiped mee cleane againe, and hallowed mee with a torch, with sea onions, and many other drugges, still mumbling the same charme, as hee was about it, and when hee had sufficiently enchanted mee, hee went round about mee, that no apparition might affright mee, and then returned to his house, bringing mee backe in such case as I was, and afterwards prepared for our passage by water: then did hee attire himselfe in a Magicall vestment, not much unlike to a *Median* robe, and brought these things to mee, and set this hat upon my head, put a Lyons skinne upon my body, and delivered this harpe into my hand, injoyning mee, that if any man asked my name, I should not say I was *Memippus*, but either *Hercules*, or *Vlysses*, or *Orpheus*.

After what sort  
hee charmed  
him.

Pythagoras  
was of opinion  
that sea onions  
being hung over  
a doore would  
stop the en-  
trance of all nei-  
some things.

Their attire.  
A Lyons skin  
for Hercules,  
a harpe for Or-  
pheus, and a  
hat for Vlysses,  
according to the

several habits of these three persons. The two former are commonly knowne, the reason of the latter is this, Vlysses being sent for by the rest of the princes of Greece to joyne with them in the Trojan warre, leasht to leave his wife and young children counterfessed himselfe mad, and making as if he would goe to plough, yoked an ox and a horse together and put upon his head a ploughmans hat, in which habit he hath beene ever since pictured.

And why so, *Memippus*, I understand not the myserie either of thy habit, or of thy names?

*Memippus*. That may easily be conceived by any man, nei-  
ther is there any great danger in uttering it, for these per-  
sons living before our time, had all likewise descended in-  
to hell: and he thought that if hee could make mee carry

any

any resemblance of any of them, I might the better escape the guard of *Aeacus*, and passe without controule: for they having seene the like before, might let mee slip by them in this Tragick habit unsuspected. As soone as the day appeared, wee made to the river to set forwards on our journey where his boat was ready for him, and the sacrifices, and the wine mixed with honey, and other matter fit for ceremonie: all which wee laded, and then entred our selves with sad cheare, shedding plentie of teares from our eyes, and so were carried a long the river, till wee came to the marish or lake, into which *Euphrates* emptieth it selfe: and passing over it, came to a certaine desert countrie, so thicke of woods<sup>1</sup> that a man could see no sunne, there we arrived, *Mithrobarzanes* leading the way: then first wee digged a pitte, and kill'd our sheepe, sprinkling the blood about the pits brimme: after that, the *Magician* taking a burning torch in his hand, muttered no more with a submisse voice, but roaring it out as loud as he could, call'd up on all the spirits and divels in hell, the direfull turies, <sup>2</sup> *Nocturnall Hecate*, and infernall *Proserpine*, adding sundry barbarous and unknowne names of many syllables in length: presently, the whole place wherein wee stood began to stirre, and the force of the charme made the earth cleave in sunder, so that wee might heare *Cerberus* barke a farre off, and the businesse went on with a great deale of sadnesse and sorrow: the Prince of the dead below was terrified and astonied, for the greater part of his kingdome was laid open to our view, the lake, the <sup>†</sup> *Pyriphlegethon*, and the pallace of *Pluto* himselfe. But for all that, wee were so bold as to venture in thorow the hole, and found *Rhadamanthus* almost dead with feare: *Cerberus* barked apace, and began to stirre: but I had no sooner touched the strings of my harpe, but the musick brought him a sleepe immediately: when we were come to the lake, we had like to have bin disappointed of our passage: for the barge had her full fraught before, of such as did nothing but howle and crie all the way they went: for they were all wounded men, some

Homer. Odyss.  
12. v. 5. Speaking of Ulysses journey to hell.

<sup>1</sup> He meanes the same perhaps with Homers Cimmerians. Odyss. 11. The Magicians conjuration..

<sup>2</sup> The moone as governess of such workes of darknesse. The Queene of hell daughter to Ceres.

<sup>†</sup> A river seven in hell.

in the legges, some in the head, and some in other parts : I verily beleeve they came lately out of some skirmish : but honest *Charon*, as soone as he saw the Lyons skinne, tooke mee for *Hercules*, and received mee into his barge, transporting mee very friendly, and when we got to shoare, directed us which way to goe: Being now in the darke *Minthobarzanes*, went before, and I followed him at the heeles, till wee came into a spacious meadow, set all over with *Asphodelus*, where the ghosts of the dead, with a chirping voice, hovered and flickered about us, and going a little further, wee came to the judgement place of *Minos*, who sat upon an high throne, and by him on the one side stood the tormenting spirits, the evill angels, and the furies : on the other side were brought in a great company tyed in a long chaine one after another, which they said were adulterers, whoremongers, extortioners, flatterers, tycophants, and a whole rabble of such rascals as in their life time did they car'd not what : in another place by themselves were brought in the rich men, and the usurers, with pale countenances, side bellied, and gowtie limbes, every one in a collar and chaine that weighed two talents at the least : wee also were got into the roome amongst them, and saw all that was done, and heard what answer every man made for himselfe, for there were strange, and new found Rhetoricians ready to accuse them.

*Philonides*. Who might they be ? let mee heare that also.

*Menippus*. Dost thou remember the shadowes, that mens bodies do yeeld by light of the Sunne ?

*Philonides*. Very well.

*Menippus*. The same are our accusers when we are dead, & beare witness against us, laying to our charge those things that were done by us in our life time, & their testimony is taken to be very authentick, because they are alwaies present with us, & never relinquish us: But after that *Minos* had strictly examined the all, he sent them every one to the region of the unrighteous there to be punished according to the qualitie of their offence, especially taxing them that

were

*Pluto's ferryman.*

There are divers kinds of *Asphodill*, the white, the yellow, the bulbous &c. *Hesiod* in his works the 1. booke, commends it for a wholesome herbe to eat.

Νήμοι δὲ ἴσαν  
σὺν ὅσῳ πλεον  
ἡμῶν πάντες.  
Οὐδ' ὅσον ἐν  
μαλαχίᾳ τε καὶ  
ασφοδελῶν ἔτι  
ὀνείδω.

Fooles, that  
half more then  
all they cannot  
tell. Nor is be-  
nefit of Malices  
and *Asphodell*:  
and hence it  
seemes the Po-  
ets saigne that  
the soules of the  
dead do feed up-  
on it.

One of the  
three judges of  
hell.

Who are our  
accusers after  
death.

were so proud upon their riches and dignities, that they thought themselves worthy of adoration; much condemning their momentary frailtinesse and contempt of others not remembring themselves to be mortall; and that all their happiness was but caduke, and unlasting: And the y when they were stript of all their bravery, I mean riches, gentilitie, and authority, stood naked hanging downe their heads, which I was very glad to see: and him that I knew, I would closely creepe unto, and put him in remembrance what a jolly fellow he was in his life time, and how much he tooke upon him then, when many would bee waiting every morning at his gates, attending his coming abroad, crowding, and pressing one upon another, when they were lockt out by his servants, and hardly at all procure to have a sight of him who never shewed himselfe, but glittering and shining, in purple and gold, and changeable colours; thinking he made him a fortunate man, to whom he would vouchsafe to give his hand to kisse, and this would vexe them to the very heart: yet *Mims*, me thought shewed himselfe partiall in one sentence that past from him: for *Dionysius the Sicilian*, was by *Dion* accused of many heinous & abominable crimes, which were justified against him, by the testimonie of the *Stoa*: but *Aristippus the Cyrenian* stood forth to speake for him, (who is of great note among them, and may doe much in hel) and when he was even at the point to be cast to the *Chimera*, got the judgement reverst, alleaging how liberall hce had bene of his purse to many learned men: then leaving the court of judgement, we came to the place of torment, where we heard and saw many things, my good friend, which moved me to great commiseration: the lashing of them that were whipt, the roaring of them that were broyled upon

sture ground, and the bottome full of snakes and serpent: it was first made inhabitable by Bellerophon, and hence arose that fable of the poets, how he overcame the Chimera, a wonderfull strange beast, which Homer in the 6. of his Iliads v. 81. describes thus. Πηδοι λῆων, ἔμθεν δὲ δράκων, μέσον δὲ χίμαιρα. Δεινὴν ἀντιπνέουσα πύρρος μῆνος αἰδομένηιο. A Lyons fronte, Goats middle, Dragons taylor, which doth strange force of burning flames exhale.

the coales, the racks, the stocks, the wheelies, *Chimera* dilaniating, and *Cerberus* devouring; all were tormented and punished together: the king and the slave, the prince and the poore, the rich and the beggar, and every man bewayled the vickednesse of his life: some I saw vvhom I knew that had beene dead but of late, vvhich shrunke out of sight, and turned away from me for shame: if any chanced to cast their eye upon me, it was with a base and servile aspect: and who would thinke it, that were so majesticall and scornefull in their life time; but to the poore sort, the one moike of their pennance was remitted: for they had liberty to rest themselves sometimes, and then were call'd to it againe. There saw I all the fabulous stories acted before mine eyes, *Ixion*, and *Sisyphus*, and the *Phrygian* *Tantalus* in a pittifull taking, and the *earth-born Tyne*: good god, vvhata huge creature he vvas? he took up a vvhole plot of ground himselfe: passing over these vvee came to the *Acherusian* fields, where vve found the semi-gods and goddesses, and many other dead persons conversing together by tribes and companies: of which some were so ancient, that they were rotten; and as *Homer* saith, had no strength in them: others were fresh and well compact especially, the *Egyptians*; because they had beene so well powdered: but the greatest difficultie was to know which was which, being all in a manner alike; and nothing but bare bones: much adoe I had with long looking to discern one from another, for they all lay obscurely on heaps, and without any note of difference; reserving nothing of the beauty they had amongst us: for I seeing so many withered carcases lying in a place together, and all of one likenes, looking fearefully and gastly with their bare teeth

e Turn'd upon a  
wheele.

u Rowling a  
great stone.

v Hungring  
and thirsting  
in the sight of  
meat & drink.

x And begotten  
by Jupiter, but  
attempting to  
ravish Latona,  
was shot to  
death by Apollo.

and lies in  
hell with a vil-  
lure continual-  
ly trying upon  
his entrails.

y As Homer  
says 9. *Ætæes*.

*Odys.* 11. v. 377

z Fields upon  
the banks of  
*Acheron*, a ri-  
ver in hell.

a It was the  
common man-  
ner of the *E-*  
*gyptians* to pow-  
der their dead

bodies with salt 70. dayes before they buried them. *Herod. lib. 2.* *Herodotus also in his 3. booke, speaks of a strange thing wherof himselfe was an eye witnesse, that perusing the bones of the dead in a place where the battie had beene fought betweene the Persians and Egyptians, he could easily know one nation from another by their skulls, the Persians being so rotten and brittle, that he could cracke them almost with a fillip, but the Egyptians so strong, that they were hardly to be broken with a stone; which hee attributes to the searving of their heads in their youth.*

to bee seene, made a question to my selfe, how I should know *Thersites* from the beautifull *Nireus*, or *Irus* the beggar from the king of the *Phaeakes*, or *Pyrrhus* the cooke from *Agamemnon*, for no ancient token was remaining upon them, but their bodies were all alike without mark, or inscription, not to be distinguished by any man. Which when I beheld, I thought I might compare the life of man to nothing so well, as to a long shew or pageant, in which fortune was the setter out, and disposed every thing as pleased her selfe; and fitted every person with sondry and different habites: some she adorne in Princely robes, garnisheth with attirings, appointeth a guard to attend them, and crowneth their heads with a diademe; others she sheltereth in the vveades of a servant: some she makes faire and beautifull, others mishapen and deformed, to make the more varietie in the shew; sometimes in the midst of the triumph, she changeth the state of some of them, and will not suffer them to march in the same ranke to the end, as they were first placed in, but altereth their habite, constraining him that at the first was *Cressus*, to put on the garments of a servant or a captive: and poore *Mandrus*, who before was an ordinary serving man, she attireth in the tyrannicall habite of *Polycrates*, and permitte him to make use of that personage for a while: but when the time comes that the triumph must have an end, then every man unclotheth himselfe, and puts off his portion together with his bodie, and becomes as hee was before, no better then another man. Yet some are so insensible, that when fortune comes to require her furniture againe, they grieve and grudge at it, as if they had bin stript of their owne, loath to redeliver what they made so short use of. I suppose also, you have often seene these Tragical Actors, that are used in setting forth playes: that sometimes they present *Creon*, or *Priamus*, or *Agamemnon*: in the Kingdom. Herodot lib. 3. h A Tyrant of Thebes, slaine by Theseus. i King of Troy.

b The most deformed of all the Greeks that came to Troy. Hom. describes him in the 2. of the Iliad. v. 216.

c The most beautifull except Achilles onely of all the Greeks that came to Troy. Homer. Iliad. 2. v. 674. Homer. Odys. 18. v. 1.

d Alcimus, who furnished Ulysses with a ship and men, to transport him into his owne country, and bestowed upon him great store of treasure. Odyd. 23.

e King of Mycena, and General of all the Greeks. f King of Lydia and wonderfull rich.

g Secretarie to Polycrates, King of the Samians; and after his death succeeded him

and

and the same man that a little before was so lustie as to counterfeite the countenance of *Cecrops*, or *Erechtheus*, within a while after, if the Poet will have it so, must come forth in the shape of a poore servant, and when the play is ended, every man must be disrobd of his gorgeous garments, lay aside his vizard, step out of his buskins, and walke aloofe of like a forlorne fellow, no more *Agamemnon* the sonne of *Atreus*, or *Creon* the sonne of *Monæcus*, but called by his owne name, *Polus*, the sonne of *Charicles*, the *Sunian*, or *Satyrus* the sonne of *Theogiton* the *Mara-thonian*: such is the life of man as it appeared then to my view.

*Philænidæ*. But tell mee *Menippus*, they that have so costly and stately tombes here upon earth: that have their pillars, their statues, their epitaphs, are they in no more respect then ordinary men that are dead?

*Menippus*. What a question is that? I tell you, if you did but see *Mausolus*, I meane the *Carian*, that is so fam'd for his sumptuous sepulchre, I thinke you would never give over laughing whilst you liv'd, hee is cast out so contemptibly in a darke corner, that hee lies among the common sort of dead men, not to be seene, and I thinke all that hee got by his sepulchre is, that he carries the greater burthen upon his backe for the truth is, my honest friend, vwhen *Sæcus* appoints every man his place, the greatest scope he allowes is but the bredth of a foote, which upon necessitie he must be content withall, and contract himselfe within that compasse: but I thinke it would move you to laugh much, if you saw those that were Kings and Princes amongst us, beg their bread there, sell salt fish, and teach the A.B.C. for sustenance, and how they are scorned and boxed about the eares as the basest slaves in the world. It was my fortune to have a sight of *Philip* King of *Macedon*, and I thought I should have burst my heart with laughing: hee was shewed mee sitting in a little corner, cobling old shoes to get somewhat towards his living: many other were to be seene there also, begging by the high waies side, such as

*Xerxes*,

*o A most magnificent epulchre built by Artemisia for her husband Mausolus king of Caria: for the largenesse and rare workmanship ranked amongst the wonders of the world. Plin. lib. 36. c. 5. one of the judges of hell. The condition of the greatest Princes in death.*  
*p The father of Alexander the great.*

*Xerxes, Darins, and Polycrates.*

q Two great  
kings of the  
Persians.

*Philonides.* The tale you have told of Kings, I assure you, is strange indeed, and almost incredible: but what did *Socrates* there, and *Diogenes*, and others that were wise men?

*Socrates* went up and downe confuting every man he met withall: and in his company *Palamedes*, *Vlysses*, *Nestor*, and other dead men that were the greatest talkers, but his legges were still swolne and puffed up with the poison hee drunke at his death: as for honest *Diogenes*, hee would ever get him to *Sardanapalus* the *Assyrian*, or *Mydas* the *Phrygian* or some rich man or other: and when hee heard them lament, and recount their former fortunes, hee would laugh and rejoyce at it, and many times lie along upon his backe, and sing as loud as hee could to drown the notes of their complaints, whereat the men tooke such offence, that they were minded to remove their lodging to be rid of *Diogenes*.

Three wise  
princes of the  
Grecians with  
whom Socrates  
that great Phi-  
losopher keeps  
company. Pala-  
medes is said in  
the time of the  
Trojan warre,  
to have added  
these foure let-  
ters to the greek  
Alphabet, O, Z,  
Phi, X. Plin. lib. 7.  
c. 56.

He was put to  
death in this  
manner by the  
Athenians, be-  
ing accused by  
Anytus & Me-  
litus for a cor-  
rupter of youth,  
and bringer in  
of new gods.

*Diogenes* the  
Cynicke is  
brought in gea-  
ring *Sardanapalus* that most  
voluptuous king  
of *Assyria*, and  
*Mydas* the rich  
king of *Phrygia*  
with all their  
now lost deli-  
cacies, and sum-  
me.

*Philonides.* Enough of this, now let me heare the decree, which you said before was confirmed against rich men.

*Memippus.* In good time you have put mee in minde of it: for being the maine subject of my narration, I have digressed in my speech I know not how farre: for during the time of my abode amongst them, the Magistrates called a councell to consult about state businesse, and I seeing many throng in together, thrust my selfe also among the dead for company and past for one of them. Many matters were there decided, and lastly that concerning rich men: against whom sundry grievances were objected, as violence, arrogancie, scornfulnesse, and injustice, at the last a certaine Orator started up, and uttered this decree against them:

### The Decree:

For as much as rich men are daily found guilty of many misdeemeanours committed in their life time, extorting oppressing and afflicting the poore by all the meanes they can inven-

H

gine

gine, be it therefore enacted by the soune and the people that whensoever they dye, their bodies shall be punished like other wicked persons; but their soules shall be sent up to the life againe, and there dissolved into ashes, so to continue from ashes to ashes, untill in that life they shall accomplish the five and twentie Myriades of yeares; compeld to beare hardships, and be driven and beaten up and downe by poore men, and at the end of these yeares they shall have libertie to die.

u That is, 25.  
times: 5. thou-  
sand yeares.

x This decree  
being made a-  
mongst the dead  
he derives these  
names from  
things belonging  
to them, wittily  
playing in the  
Greeke upon  
these words:  
νεκρῶν σκελετῶν  
κατατρεῖται ἡ  
καρναρὶς, vizus  
a dead man, or  
a heape of dead  
men; ἀλβανὸς  
λευκός: as if mee  
should say in  
Englisch, Skull-  
man, the son of  
Dribone, of the  
tribe of the  
dead.

Cranion, the sonne of Scelctan, the Necusian, of the tribe of Alibantia, published this decree, and upon the reading of it, the magistrates concluded it, and the people confirmed it, Heeste howled, Cerberus barked, and so it was perfected and past for currant: thus much for the assembly:

Then went I about my owne business, to seek for Tis-  
reus, and when I had found him, I told him the whole  
truth of the matter, and besought him to tell mee what  
kinde of life he thought to be the best: whereat he laughed  
(for he is a little old man, and blind, of a pale complexion  
and low voice) O my sonne, said hee, I know the cause of  
thy griefe well enough, and that it is long of these Philoso-  
phers that cannot agree in opinion among themselves: but  
helpe you I cannot, for I may tell you nothing: Rhadaman-  
thus himselfe hath so commanded: I hope not so, good fa-  
ther, said I, tell mee I ha' fetch you, and suffer mee not to  
wander in the world in a blinder case then your selfe; with  
that hee drew mee aside, and when hee had got mee a good  
way from company, laid his mouth close to my eare, saying,  
the simple mans life is the best and the honestest, for hee is  
free from affecting knowledge in matters above his reach,  
and from searching after endings and beginnings, rejecting  
these profound sophisticall syllogismes, and holding them  
all to be idle, and indeavouring nothing in the world, but  
how to spend the present time well, run over every thing  
with laughter, and addict himselfe too much to nothing:  
when hee had thus said, hee lightly skipt againe into the  
fields of Asphodelus, and I seeing it grow somewhat late,

come

come on, *Misthebarzanes*, said I, why make wee stay here, and not againe hast home to the earth? take you no care for that, *Menippus*, said hee, for I will direct you a short cut, and a plaine path to lead you, without any trouble: so hee brought mee to another place darker then the former, and with his finger pointed to a little dimme glimmering a far off, like the light that shines through a bie hole: that, said hee, is the Temple of *Trophonius*, and there do they descend that come out of *Boetia*: make upwards that way, and thou shalt find thy selfe in *Greece* before thou be aware. I was glad to heare of that, and taking my leave of the *Magician*, with much a doe crept up thorow that hole, and suddenly, I know not how, found my selfe to be in *Lebadia*.

*This Temple was in Lebadia, a towne in Boetia nere to Coronia, between Helicon, and Cheronea. Strab. l. 9.*

*They that would know any thing from the Oracle Trophonius went downe through a narrow hole that was there under ground, and staying some certaine daies returned backe with their answer.*

# THE DREAME, OR THE COCKE.

*Mic-  
cylus.*



Ow *Jupiter* himselfe confound thee, thou filthy, despitefull, and clamorous Cocke, that with thy hideous and piercing eries hast wakened mee, sweetly dreaming that I had great riches in my possession, and that I abounded with all kinde of happinesse: so that by thy meanes I cannot enjoy so much as the night time free from the remembrance of my poverty: a thing farre more hatefull unto mee then thou art. And yet as farre as I can conjecture by the stilnesse of the night, and coldnesse of the aire, which doth

*The Cobler ex-  
claimes against  
the Cocke.*

a The golden  
fleece that Jafō  
and the Argo-  
nauts went to  
fetch, was kept  
by a monstrous  
dragon that ne-  
ver slept. Ovid.  
Met.

b Aristotle in  
his 2. booke de  
anima cap. 9.  
Speakes of vocall  
fisher in the ri-  
ver Achelous,  
Plutarch, and  
Athenæus sup-  
pose that the  
Pythagoreans  
abstained from  
eating fish be-  
cause of their  
silence, thinking  
it irreverend to  
eat of them  
that observe  
the same pre-  
cepts with them-  
selves.

c The like ad-  
vice is given by  
a fisher-man in  
Theocritus E-  
dyll. 22. to his  
fellow that  
dreamed he had  
taken a golden  
fish.

Εἰμὶς ὅτι πικρὸν  
ζῆρεϊ δ' οὐκ ἐπι-  
νοῖον ἵππῳ.  
Μὴ οὐ δαίμων ἐ-  
στίν, καὶ τοὶ θεοὶ  
οὐκ ὄντιν ὀνειδίζῃς.

A fish indeed, friend, in your sleeper's best dreams,  
Lest ye be flax'd, though in a golden  
dreams.

not so pinch mee as it is wont towards morning ( for this  
is an infallible token to mee that the day is at hand ) it is yet  
scarcely midtime of the night ; neverthelesse this sleepleesse  
creature, as though hee were to watch the golden fleece,  
begins to fall a crowing, almost as soone as the day is shut  
in : but be sure I will make thee have small comfort of it :  
for I will cudgell thee wellfavouredly for this geare , as  
soone, as daylight will give me leave : for it would be a  
trouble to mee to finde the out in the darke.

Cocke. Master Micylus, I thought I had rather deserved  
thankes at your hands for my early crowing, because be-  
ing wakened thou mightest goe about thy worke the soo-  
ner : for if thou canst but get so much time in the morning,  
as to cobble one shoe before sunne rising, it will be a good  
furtherance towards thy dayes worke : notwithstanding if  
it be so that thou take more pleasure to sleepe in thy bed,  
I will be well content to let thee take thy rest, and thou  
shalt finde mee as mute as any fish, but take heede, I say,  
least thy dreaming of riches do not make thee hunger when  
thou awakest.

Micylus. O miraculous Jupiter, and mighty Hercules,  
what evill doth this portend, that my Cocke speaketh with  
a mans voice?

Cocke. Doth this seeme so great a wonder unto thee that I  
should speake with the voice of a man?

Micylus. How can I chuse but thinke it strange, and mon-  
strous ? god send mee good fortune after it.

Cocke. O Micylus, thou now shewest thy selfe a very  
illiterate fellow, and never to have beene conversant in  
Homers verses : for in them thou mayest read how Xan-  
dus, Achilles his horse, forgetting his neighing, stood  
talking in the middest of the battrell, uttering many whole  
verses together, and spake not in prose, as I doe now :  
yea, hee prophesied, and foretold things to come, yet was  
it thought no wonder, neither did hee which heard it, crie  
out upon the gods, as if he had heard a prodigie : but what

in your sleeper's best dreams, Lest ye be flax'd, though in a golden  
dreams.

if the keele of the ship *Argo* should speake unto thee, as in times past the beech tree of *Dodone* did utter prophecies with a mans voyce: or if thou shouldst see the skinnes of Oxen creeping about, and heare the flesh lowing when it was halfe sodde or roasted, and thrust through with a spire, how wouldst thou then wonder? But I am much conversant with *Mercurie*, the most talkative of all the gods, and besides, brought up and nourished amongst you men, and therefore it can be accounted no hard matter for me to have the speech and voyce of a man. Notwithstanding, if thou wilt promise me to keepe my counsell, I will not sticke to tell thee the very true cause indeed of this my speech, and by what meanes I came by it.

*Micellus*. But doe I not dreame that my Cock speaketh thus unto me? if not, then tell me, good Cock, what other cause there is of thy speech? and as for silence thou needst not doubt that I will reveale it to any man: for if I should, who would believe me?

*Cocke*. Give care unto me then: and I know *Micellus*, I shall tell thee a strange tale: for I whom thou now seest to be a cocke, was of late a man as thou art.

*Micellus*. I have heard of such a matter as that, concerning you Cocks long agoe: how that a certaine young man, called *Alektor*, was very familiar with *Mars*, and accustomed to banquet and make merry with the god, and him hee made privie to all his love: so that whensoever *Mars* went to lie with *Venus*, he tooke this *Alektor* along with him, and for that he was greatly in feare lest the Sun should espie him, and discover him to *Vulcan*, hee alwayes left this young man without at the doore, to bring him word when the Sunne approached: but as it chanced on a time, *Alektor* fell asleepe, and unwillingly betrayed the charge committed to him, and the Sunne entred in secretly and stood by *Venus* and *Mars*, vvhich tooke their rest without care, because they thought *Alektor* would give them warning if any were comming. Then *Vulcan*, having notice given him by the Sunne, took them napping together,

*The first ship that ever was built, in which Jason with 54 other Heroes of Thessalia sailed to Colchos for the golde fleece: the keele of this ship was made of the trees of Dodone, a wood in Epirus, sacred to Jupiter; which trees the Poets say did speake of the Oxen of the sun, which Uliesses companions kill'd and roasted. Odyss. l. 12. v. 395. All this is spoken in derision of Homers poeticall fictions. The Cocke is therefore said to be conversant with Mercurie, because that learning and skill both under Mercuries protection, require watchfulness. Mercurie is the god of Eloquence among the Heathen. Homer. Odyss. 8. v. 267. Ovid. Met. lib. 4. & lib. 2. de arte amandi.*

and wrapt them both within a net hee had before provided for that purpose: but *Mars*, as soone as he was set loose, in a great rage with this *Alector*, turned him into this kinde of bird, with the same furniture which he then had, and instead of an helmet, set such a combe as that upon his head: for this cause are yee Cokes abhorred by *Mars*, as creatures good for nothing; yet, to this day, when you thinke the Sunne is towards rising, you crowe out a great while before to give knowledge of his approaching.

*Cocke*. Thus the story sayes indeed; *Micyllus*, but I mean another matter: for I was thus transformed into a cock but a little while since.

*Micyllus*. And by what meanes, I pray thee? I would give any thing in the world to bee truly informed of that.

*Cocke*. Didst thou know *Pythagoras*?

*Micyllus*. Meanest thou the Sophister? that idle fellow that made a rule that men should taste no flesh, nor eat any beanes, the best meate I can feede upon, and as I thinke most wholesome: the same man also commanded his schollers to keepe silence for the space of five whole yeares together.

*Cocke*. Then know this also, that the same man before he some other, and came to be *Pythagoras*, was *Euphorbus*.

*Micyllus*. Thou speakest strangely, *Cocke*; as though he were one of them that could change his shape by enchantments, and doe such like wonders.

*Cocke*. That very same *Pythagoras* am I; therefore forbear I pray thee to use hard speeches: for thou art altogether ignorant of his manner of life.

*Micyllus*. Why this is the greatest wonder of all the rest; my *Cocke* a Philosopher? I pray thee thou sonne of *Mars*, how hapned it that of a man thou art become a

bird,  
*Pythagoras* according to the life that it had formerly ledde, was honoured with a better, as of a Philosopher or other famous man; or punished with a base one, as of a dogge, or asse, and so maintaine the truth of this opinion averr'd that hee could well remember that he himselfe had bene in time past in the Trojan warres: *Euphorbus* the sonne of *Panilius*, who was brother to *Hecuba*, which *Euphorbus* was slaine by *Menelaus*. *Ovid. Met. 15. of the rest of his tenets, see his life in Diog. Laert.*

bird, and of a *Samian*, a *Tanagrian*: thou canst hardly persuade me it is so, Nay, it is almost incredible; for I have already noted in thee two things, vvhich are contrary to the doctrine of *Pythagoras*.

*Cocke*. And vvhat are those?

*Micyllus*. One is, that thou art given to prate and babble; but he, as I remember, enjoyned silence to his scholars for five yeares space. The other is likewise repugnant to his rules; for I, having no other thing to give thee, brought thee beanes to day, as thou knowest; and thou without any scruple, pickst them up: Therefore, either thou lyest and art not *Pythagoras*, or transgressiest against thine owne decrees in eating beanes, vvhich he said was as great a wickednesse, as for a man to devour his owne fathers head.

*Cocke*. O *Micyllus*, thou knowest not the cause hereof, nor what is convenient for the life of every creature: I did then eat no beanes, for I was a Philosopher; but now I feed upon them, because it is a diet fit for birds of my kinde. But if you will give me leave, thou shalt heare how of *Pythagoras*, I came to take this shape upon me, and how many kinde of lives I have past, and what benefit I had by every alteration.

*Micyllus*. Tell me, for the love of God; for thou canst not please me better: so that if it were put to my choice, whether I had rather heare thee discourse of thy life, or see againe that sweet and happy dreame I had even now, I know not to vvvhich part I should incline: so like doe I judge thy speeches to those sweet visions, that I hold thy talke, and my most delectable dreames to bee of equall content.

*Cocke*. Dost thou yet ponder upon thy dreames, and still revolve in thy minde those idle fantasies, printing that vaine and fruitlesse pleasure, as the Poet saith, in thy memorie?

*Micyllus*. Nay, know this Cocke, that I will never forget that vision vvhillst I have a day to live: such a hony sweetnes

*k A city of Boeotia, Pausan. in Boeot. in which Lucian places the scene of this Dialogue, because it was very famous in former times for cockes of the game. Plin. lib. 10. cap. 21. He closely taxes the vaine opinions of Pythagoras, and shewes how in some things hee is repugnant to himselfe.*

*Homer. Odyss. lib. 19.*

sweetnes did that dreame vwhen it departed, leave in mine eyes, that I could not open mine eye liddes, but they would straight fall to sleepe againe: and even as a fether stirred in ones care, such a tickling did that vision make in me.

Virgil. Æneid lib. 4.

Par levibus vē-  
tis volucricque  
simillima som-  
no: & Tibullus  
Eleg. 2.

Pōstque venit  
tacitus fulvis  
circudatus alis  
somnia, &c:  
m Odyss. l. 19.  
v. 562. True  
dreames come  
through the  
gates of horne,  
or false through  
those of Ivorie.

Virgillimitates  
this of Homer  
in Æneid, l. 6.  
Sunt geminæ  
somnia portæ,  
quarum altera  
fertur Cor-  
nea, &c.

a He likens Mi-  
cylus for his  
desire of gold, to  
Midas the Phry-  
gian king, who  
having enter-  
tained Bacchus,  
gō being by him.

promised whatsoever he would aske, desired that whatsoever he sought might become gold: which being granted him so, that his very meate and drinke was turned into gold, hunger and necessity compelled him to repent the vanity of his wish. o Herodotus and Plutarch say that his right name was Melisigenes so called from the river neare unto which he was borne: but afterwards called Homer by the Cumæans who call a blinde man tuncgor.

Cocke. O the great love that dreames haue to thee, if it be as thou sayest: whereas they being winged (as some say) and having not commission to tarry with a man longer then sleepe, would for thy sake passe their bounds, and infix their sweetnes and force, even within thy waking eyes: I would gladly therefore heare what it was that did so delight thee.

Micylus. And I am as ready to tell thee, for the very remembrance and talke of it, doth exceedingly content me: but when wilt thou, Pythagoras, tell me of thy sundry transformations.

Cocke. As soone, Micylus, as thou shalt make an end of thy dreame, and wipe away that hony from thine eyes: yet tell mee this one thing first, for my learning: came thy dreame flying unto thee through gates of Ivorie, or of horne?

Micylus. Neither, Pythagoras.

Cocke. Why Homer makes mention onely of these two passages?

Micylus. A pinne for that foolish Poet, vvho never knew what dreames were; yet, it may bee that poore common dreames come through such gates, such as hee himselve saw, and that was nothing at all, for he was blinde: but my sweetest dreame came flying to me through a gate of gold, being gold it selfe, and compassed on every side with gold; bringing abundance of gold with it.

Cocke. Good Midas talke not so much of thy gold: thy

dreame

dreame and his wish being alike in all respects; for thou likewise imaginest thou hadst whole mines of gold.

*Micyllus.* Abundance of gold I saw, *Pythagoras*, abundance: O thou wouldst not thinke how it did glister and shine most gloriously; I pray thee put me in remembrance, (if thou knowest it) what *Pindarus* speaketh in the commendation of it, where he saith, that water is the best thing, yet prayseth gold above all, uttering the commendation thereof in the very beginning of the principall of all his sonets.

*Cooke.* Are these the verses thou meanest?

*Water is a goodly thing,*

*But gold is farre more bright*

*Then any riches else beside,*

*And gives a fairer light*

*Then doth the cleare and flaming fire,*

*Within the darke some night.*

*Micyllus.* The very same: and I verily thinke *Pindarus* had sometime seene my dreame, because he so commended gold: vwherefore, O thou most prudent Cooke that ever I knew, hearken a little unto me, and thou shalt know what my dreame was: yesterday, if thou remember, thou hadst not thy dinner; for the rich *Euclates* meeting mee in the market place, bad me<sup>r</sup> goe and bath my selfe, and when it was dinner time, come and feast with him.

*Cooke.* I remember it very well, by the same token that I fasted all day, and thou camest drunken home at night, and didst then bring me those five beanes; a poore pittance, God knowes, for a cocke of the game, that had tryed matters publikely in the *Olympian* sports.

*Micyllus.* When I was come from the feast, and had given thee those beanes, I went straight to bed, and then (as *Homer* saith) \* a heavenly dreame indeed came to me in the dead time of the night,

*Cooke.* First *Micyllus*, tell me what was done at *Euclates* house at the feast, what kinde of banquet it was, and what hapned therein: for it will be as good as another meale to thee,

*Pind. Olymp.*

*Od. 1. v. 1.*

*Pindarus* is much in the commendation of gold, as in *Isth. 3.* and other places, in so much that some have given him the name of *Φιλίππος*, a lover of money.

It was the custom in ancient times for men to bathe and anoint themselves with oyle before they went to a feast or sacrifice, as wee may see in *Homer. Iliad. 10. v. 577.*

Speaking of *Ulysses* and *Diomedes*.

*Pythagoras* was well skill'd and practis'd in the *Olympicke exercises.* *Diog. Laert.*

\* *Iliad. 2. v. 56.*

thee, to enter, as it were, into a second dreame of what thou hadst then, and to chew in thy memorie the good cheare thou hadst eaten before.

*The description  
of his invitati-  
on and dinner  
with Eucrates,  
which was the  
occasion of his  
dreame.*

*Micellus*. I thought the report of that would haue beene troublesome to thee: but because thou of thy selfe desirest to heare it, thou shalt haue it: I never in my life, O *Pythagoras*, did feast at any rich mans table before; and yesterday by good fortune I met with *Eucrates*, and saluting him, as I use to doe, by the name of Lord, passed by him, because I thought it would bee a disparagement to him to bee seene talking with one in a thread-bare cloake. But hee calling me to him, said; *Micellus*, I celebrate this day my daughters birth, and haue bidden many of my friends: but one of them, saith he, is sicke and unable to dine with mee; doe thou therefore, when thou hast bathed, come in his turne, unlesse he which is bidden, say he will come himselfe, for I am in doubt of it: when I heard this, I made low curasie and went my way, powring out many prayers to all the gods in heaven, and beseeching them to send either the quotidian ague, or the pleurisic, or the gout to that sicke man, whose substitute I was appointed to bee at the feast: and I thought it a whole yeare, till the time of bathing came; still watching how the shadow of the diall went forwards, and when it would be time to vvashe: at the last, when the houre was come, I plunged in with as much speed as I could, and departed, trimming up my selfe handsomely, and turned my cloake the best side outwards: when I came, I found many at his gates, and amongst them, that sicke man, whose turne I was to take at dinner: and very sicke hee was indeed, for he groaned very pittifully, and coughed, and vomited from the bottome of his stomacke filth, which hee could hardly get up; his countenance was pale, and his body swolne: he was about threescore yeares of age. They said, that hee was one of these Philosophers, which now adayes teach men so many foolish toyes. Hee had a monstrous long beard, which stood in great need of a barber: but when *Alchibias* the Physitian blamed him for

for coming abroad in that case, hee answered; dutie must not bee neglected, especially by a Philosopher, though a thousand diseases stood to resist me, for then might *Emcrates* well thinke, we contemned him: nay, said I, hee would rather commend you, if you would die at your house, and not breath out life and fleame together in the midst of the banquet at his table: but he was so stout, that he made as if hee understood not how I came over him. Presently, as soone as hee had washed, came *Emcrates*, and seeing there *Thesimopelis*, for so was that Philosopher named, said: this is well done, master, that you are come your selfe, I wist you take no harme by it: but you should have feared never the worse, for though you had beene absent, yet would I have sent you all things needfull. And when he had said so to him, he went in, giving his hand to the sick man, who was held up by the servants: then did I make my selfe ready to be gone: but *Emcrates*, turning him about, and musing a little to himselfe; at the last, seeing me looke so heavily on the matter, said, come thou in too, *Thesimopelis*, and dine with us: for I will cause my sonne to eat with his mother in the chamber, that thou mayst have room at the table. Then, like a foole, went I in, gaping about me: almost like a wolfe, I was so ashamed, because I thought it long of mee, that *Emcrates* sonne should lose his place at the feast. When the time was come that wee should sit downe, first they tooke up *Thesimopelis* to place him: but with much ado, God knowes: five tall young men vvere about him at the least, which did bolster him up with pillows on either side, to make him sit upright, and be upheld by them, as much as was possible. And when no man else could endure to sit neare him, they appointed mee to be his camerade at the table. Then went we to dinner, *Pythagoras*, where wee had great choare, and great store of dainties: all the meate was served in gold and silver platts; our drinking cups were all of gold, and proper serving men were appointed to attend upon us: we had our Musicians, our jesters, and all kinde of mirth to passe away the time withall.

He takes occasi-  
on here to in-  
veigh against  
such hypocriti-  
cal Stoicks, &c.  
Other Philoso-  
phers as made  
such an one-  
ward shew of  
temperance and  
strictnesse above  
others, and yet  
would not loose  
a good meale, or  
the honour of  
being entered ai-  
ned, though it  
were to the ha-  
zard of their  
lives.

1. The Wolfe  
having lost his  
prey runnes ga-  
ping up and  
downe, and  
hence grew the  
proverb, *Αυτος  
καταγίγας*, a gaping  
Wolfe, and is  
applied to tho,  
as are preven-  
ted of their pur-  
pose.

The Philo-  
sophers absurde-  
behaviour.

witthall: Onely one thing troubled me, and that was *Thesopolis*, who angered me at the heart to heare him discourse of vertue, and teaching mee, how two negatives make an affirmative; and how that when it is day, it is not night: sometimes he said I had hornes, with such like fond talke, making a long Philosophicall discourse to him that answered never a word; so that he marde all our mirth: for neither the Musicians that played on instruments, nor the singers could be heard for him: thus was our banquet.

*Cocke.* And no great feast to thee *Micylus*, to be match't at the table with such a doting old man.

The Coblers  
dreame.

*Micylus.* Now heare my dreame: I know not how, but me thought that *Escrates* being childlesse, and like to die, sent for me, and in his Will made me heire of all hee possesse, and within a short space deceased. Then I entring into his house, measured up the gold and silver by vvhole loades, vvhich flowed upon mee, like the streames of a running river: and all his other goods, as apparell, tables, vessels, and servants were all indeed mine owne. Then was I carryed in a chariot drawne vvhith vvhite horses, wherein I sate, revered and regarded of all that saw me: many vvent before me, many rode about me, and more followed me. And I having his gorgeous apparrell on my backe, and great rings as many as would serue sixteene fingers, commanded a sumptuous feast to bee prepared: vvhercunto I might invite my friends. They, as it is in dreames, were sone come to me, my meate was prepared, the drinke set ready in a place by it selfe: I being busied herein, and taking a golden cup in my hand to drink a heath to all my friends, the broath being now set on the table, in an evill houre thou beganst to fall a crowing, thou troubledst our feast, overturned the tables, scattered abroad those riches, and brought them all to nothing: and dost thou thinke I complaine of thee without a cause, whereas I would gladly have seene that sweet vision three whole nights together?

*Cocke.* Dost thou so deate upon gold and riches, *Micylus*, that thou delightest only in them: and thinkest thou

it

it a happy thing to have a great deale of money?

*Micellus.* I am not the orely man, *Pythagoras*, of that opinion, but even thou thy selfe. when thou wast *Euphorbus*, hadst thy haire curled with silver and gold wies, when thou vventest to fight against the *Gracians*; and in battaile I should thinke it better to bee vvell furnished vvith iron then with gold: yet thou in thy greatest perill, tookest pleasure to have thy haire platted therewith: which made *Homer* say, thou hadst haire like the *Graces*; because it was bound together with gold and silver: and no doubt it must needes shew the braver; for gold platted in haire vvill make it have a glorious lustre: therefore vvhen thou wast the sonne of *Pantheus*, thou seemedst to be delighted vvith gold: yea, the father of all gods and men, even *Jupiter* himselfe, the sonne of *Saturne* and *Rhea*, vvhen hee vvvas in loue with that *Argolian* maide, knowing no more lovely thing vvhereinto hee might convert himselfe, or vvinne the favour of *Ascrius* guard; became, as thou hast heard, gold: and entring in through the rooffe of the house, obtained his loue. And to vvhat end should I use further speeches in the prayse thereof? how many benefits doth gold bring vvith it? for vvheso is furnisht therewith, is made both beautifull, wise, and valiant: it is accompanied vvith credit and honour of base and meane persons, it maketh in short space famous and honourable: for I am sure thou knowest my neighbour *Simon*, a cobbler as I am, vvho supped vvith mee not long agoe, and put two peeces of pudding in the pot, vvhen I sodde pease at the feastes of *Saturne*.

*Cocke.* I knew him vvell, hee is a short fellow vvith a hooked nose: hee stole away our earthen pipkin under his

*Clarus erit, fortis, iustus, sapiens etiam & rex.* *Morat. serm. lib. 2. sat. 3.* *& Saturnalia,* at was a great and joyfull feast amongst the Romans, celebrated in the month of December: friends sending gifts and invitations unto each other, and during this feast, every one was allowed a freedome and liberty of speech without being liable to any exception: whence some authors have twisted part of their writings by this name, as *Macrobius* and others.

cloake when he had supped, which was all the household-stuffe we had: I saw him doe it, *Micyllus*.

*Micyllus*. And yet the knave forswore it vvhhen I charged him with it: but why didst thou not then give me warning, and crowe as loud as thou couldst vvhhen thou sawest us so spoyled of our goods, and robbed?

*Cocke*. I chackled apace, and that was all that I could do: but vvhhat of him? me thinkes thou art about to say somewhat of him.

*Micyllus*. This *Simon* had a coulsen that vvas an exceeding rich man; his name vvas *Drinyllus*: he as long as hee lived, would not bestow one halfe-penny on this *Simon*. And no marvell, for he could never finde in his heart to bestow any thing upon himselfe. But vvhhen he dyed, all his goods by the law came to this *Simon*: so that hee that vvas wont to goe in a bare patche cloake, and glad to lick the dishes, is now clothed in purple and violet, hath servants, chariots, golden drinking vessels, and tables of Iuorie: and so revered by all men, that he will not so much as looke on me; for I hapning by chance to see him not long agoe, came to him and saluted him; saying, *Simon*, God save you: but hee being offended hereat, said to his servants; bid this beggar not clip my name: I am not *Simon*, but *Simonides*. And which is most to bee noted, vvhomen doe now fall in love with him; and to some of them hee makes the matter daintie, and regards them not: to others he is favourable, and doth grant them his loue: and they that are forsaken, seeme so much affectioned, that they threaten to kill themselves. Thou seest then how many good things gold is the cause of, so that it altereth the very shape of a man; making the uncomely looke handsome and lovely, like the *Poet*-call *Cestus*: thou hast heard what the Poet saith, O gold, thou art the sweetest and the welcomest possession. And againe, it is the gold that hath the dominion amongst all men: but, good cocke, why doest thou laugh so now?

*Cocke*. To see how ignorance hath deceived thee; *Micyllus*, as most men are, in these rich men: for be it knowne unto

Asperius nihil  
est humilium  
furgit in alium.  
Claud.

Who was a  
famous Lyricke  
Poet. Pausan-  
u The girdle of  
Venus, which  
was of that  
force and effica-  
cie, that whoso-  
euer wore it, it  
made her seeme  
most amiable  
and beautifull;  
and therefore  
Juno being re-  
lieu'd with Jupi-  
ter, borrowed  
this girdle of  
Venus. Ilind.  
14. v. 219.  
Euripid.

unto thee, that they liue a farre more miserable and wretched life then poore men doe: I speake by experience, that haue beene both rich and poore oftentimes, and haue tryed all sorts of life, and so shak thou doe shortly as well as I.

*Micyllus.* Indeed the time now seruerth well for thee to tell me of thy transformations, and what things thou knowest were done in every one of those lives.

*Cocke.* Heare me, and I will tell thee: but this one thing I will make known unto thee to begin withall, that I never The means e-  
state the better. yet saw a more happy life then thou ledest.

*Micyllus.* Then I, Cocke? such a life God send thee: thou makest mee fret to heare thee: yet tell mee all, beginning from the time thou wast *Euphorbus*, untill thou wast changed into *Pythagoras*; and from thence in order till thou becamest a Cocke: for I perswade my selfe, thou must needs see and indure many contrarieties, being turned into so many diuerse shapes.

*Cocke.* \* From the first time that my soule came flying from *Apello*, and on the earth inclosed in mans body, it would be too long to tell thee what misery it indured: and further, it is neither lawfull for me to speake it, nor for thee to heare of such matters: but at the last I became *Euphorbus*.

*Micyllus.* \* And I pray thee hartily, before thou proceed in the discourse of thine own life, that thou wouldst tell me whether I had ever any other shape, or not.

*Cocke.* Yes indeed hadst thou.

*Micyllus.* And canst thou tell mee what creature I was? I would very faine know that.

*Cocke.* Thou wast an *Indian Emmet*, one of them that digge up gold out of the earth.

*Micyllus.* And what a rogue was I, that I could not provide some of those scrappes for my selfe to live upon now? but I pray thee what shall I bee after I am gone out of this life? I do not think but thou canst tell me that too: & if it be so, that I shall hereafter bee in any good estate, I vill goe straight and hang my selfe upon the beame thou sittest on.

*Cocke.*

\* Pythagoras begins to relate several transmutations:  
\* Micyllus his digression.

\* These Indians are some of the biggest of a dogge, some of a wolfe, of wonderful swiftness, lying in holes under ground amongst the sands of gold, as our emmets doe in any hills. Herodotus lib. 3.

\* Cleombrotus the Ambrociot having read in Plato of the immortality of the soule, threw himselfe downe from an high place, and so died.

*Cocke.* That thou canst know by no means: but I, when I was *Euphorbus*, (for thither will I turne my tale againe) was a souldier at *Troy*, and slaine by *Menelaus*: afterwards in time, I came to bee *Pythagoras*; but all the *interim*, my soule was carryed about without any body to dwell in, untill at the last, my father *Mnesarchus* framed an habitation for me.

*As hee brought Micylus.* I pray thee, livedst thou all that time without before, *Homer* meate or drinke?

*against Pythagoras, so now hee brings Pythagoras against Homer.* *Cocke.* Why not, *Micylus*? for those things are convenient for the body onely.

*A province of Scythia.* *Micylus.* Then tell me first what was done at *Troy*, were all things acted as *Homer* reported them to be?

*z Pausanias in his Atticks says as hee is informed by one Micylus, that the round bones of the knee, (which wee commonly call the panner)* *Cocke.* How could he, *Micylus*, know the truth of what was done there? for in the time of those warres, he was a camell in *Bactria*: I, for my part, in these matters can informe thee how much he overshot himselfe: for neither was *Ajax* so mighty, nor *Helen* so faire as he would have them to be: onely, I remember shee had a long white necke, whereby may be judged, shee had a swanne to her father: but her other beauty, it was worne with age, for she was almost as old as *Hecuba*. For first *Thesus* tooke her away with him, and kept her in *Aphidna*: and he lived in the time of *Hercules*. Now *Hercules* destroyed *Troy* before, in our fathers time which then lived: whereby wee may conjecture of her age. These things, when I was very young, my father *Pantus* was wont to discourse of to those that strove *Micylus*. But was *Achilles* so worthy a man as the

*in the five exercises of Greece, and therefore called Pentastlis, did play: from whence may be gathered the proportion of his whole body.* *a He alludes here to the fable, which says that Jupiter in the likeness of a Swanne lay with Leda, and shee brought forth an egge, of which were borne Castor, Pollux, and Helena.* *b The wife of Priamus, mother to Hector and Paris.* *c At which time she could not in any likelyhood be lesse then 15.* Now *Hercules* destroyed *Troy* 31. yeares before the last besieging of it, to which if we adde the other ten yeares of the siege, beside the time betweene her carrying away by *Thesus*, and the destruction of *Troy* by *Hercules*, it will amount to 56. yeares, so that by this computation she could not be much younger then *Hecuba*.

speech

speech is? or is that also a fable?

*Cooke.* I never met him in the field, *Micyllus*, neither can I so perfectly describe the *Gracians* unto thee, because they were our enemies: 'but I easily slew his friend *Patroclus*, for I thrust him through with a speare.

*Micyllus.* But with farre more ease did *Menelaus* kill thee, and that soone after; but enough of these matters: tell me now somewhat concerning *Pythagoras*.

*Cooke.* Without doubt, *Micyllus*, I was a subtile fellow, (for I will tell thee the truth plainly) & not unlearned, nor ignorant of the most commendable arts: 'for I went into *Egypt*, to bee instructed in wisdom by their Prophets, where I secretly learned the bookes of 'Orus, & *Isis*: from thence I sayled into 'Italy, and delivered such doctrine to the *Gracians*, that dwelt there, that they honoured mee as a God.

*Micyllus.* I have heard no lesse my selfe: thou also taughtest that men when they were dead should revive againe, and shewedst unto them a 'knuckle bone of gold: but what came in thy head, so straightly to forbid the eating of flesh and beanes?

*Cooke.* Aske me not that question, good *Micyllus*, I pray thee.

*Micyllus.* Why so?

*Cooke.* Because I am ashamed to tell the true cause thereof.

*Micyllus.* Be not abasht to tell it mee that am thy fellow and friend: for I will now no longer account my selfe thy master.

of writing in Hieroglyphicks, expressing what they meant by the shapes and figures of living things, &c. In which kinde of writing, all their secret and mysterious knowledge was recorded, which they so highly revered, that they thought it irreligious, so prophane it with a common character. g How Pythagoras set up schoole in Italic, and by what precept and ceremonies his scholars were distinguished from other sects, see Diog. Laert. in his life, Celsus, Justine, Livie, lib. 1. h It is said that the naked hippe of Pythagoras being discovered, seemed to be of pure gold: Hermippus of Pythagoras in Laertius.

d He easily slew  
Patroclus, the killing  
of Patroclus,  
who was wounded  
by Euphorbus,  
but slain  
by Hector. Iliad, 16.v. 826.

e Diverse of the  
ancient Philosophers,  
travelled into Egypt,  
and Chaldaea, because in  
former times  
learning flourished  
in these parts.

f Orus, or Horus was the son  
of Isis, and Osiris: these three  
were the first  
that instructed  
the Egyptians  
in the knowledge  
of letters;  
and therefore  
honoured by  
them as gods:  
they likewise  
invented the way

*Cooke.*

Things that are  
new or strange  
are alwayes  
most admired.

**Cocke.** O *Micyllus*, it was no point of sound vvisedome that mov'd me to it: but when I considered, that if I should prescribe any common forme of doctrine that was agreeable to other mens rules, few would bee drawne to follow it, because it was not strange: I thought that how much the more contrary my doctrine was to other mens, so much the more rare it would appeare: and this was the cause that I devised those new rules, that diverse men having diverse opinions of them, might all of them remaine doubtfull and uncertaine of the meaning, as they did in those darke and double intending oracles.

i Certaine cities  
of Italie, a-  
mongst whom  
Pythagoras li-  
ved.

**Micyllus.** Seest thou? thou hast partly made a foole of me, as well as thou didst of those *Crotonians*, *Metapontians*, *Tarentines*, and such like simple fellowes which followed thy precepts, and walked in those erring steppes which thou leavest for them to tread in: but when thou didst put off *Pythagoras*, vvith vvhat body vvast thou then inclosed?

k Pericles a  
great nobleman  
and generall of  
the Athenians,  
was so taken  
with the beauty  
and eloquence  
of this Aspasia,  
that he marry-  
ed her, and as

**Cocke.** I then came to bee *Aspasia*, that famous strumpet of *Miletus*.

some thinke, for  
her sake onely  
undertooke the  
Samian warre.  
l Necrom. 1.

**Micyllus.** I am ashamed to heare: Why *Pythagoras*, among all other beasts, wast thou also a vvoman? the time hath beene then, gentle Cocke, that thou vvast an Henne, and laiddst an egge, vvhen thou vvast *Aspasia* and got with child by *Pericles*: then didst thou card and spinne, and doe all other worke as vvomen ought to doe.

m How Cene-  
us the sonne of  
Elatus, was  
changed from a  
faire woman to  
a man: see O-  
vid. Metab. 12.

**Cocke.** All this did I; and not I only, but before me both *Tiresias*, and *Canens* the sonne of *Elates* were both men and vvomen: therefore if thou deride mee for that, thou scornest them as much.

**Micyllus.** And which was the merryer life of the two? vvhen thou vvast a man, or when thou wast got with child by *Pericles*.

**Cocke.** Dost thou not know how dangerous a question this is, and what punishment *Tiresias* himselfe had for as-  
soyling it?

*Micyllus.*

*Micyllus.* Well, though thou resolve it not, "yet hath *Euripides*, in my judgement sufficiently determined this doubt: who saith, hee had rather beare a sheild in battaile three times, then beare a child once.

*Cocke.* When thou art in childbed, *Micyllus*, I will then put thee in minde of this question: for thou likewise shalt oftentimes become a vvoman in the circuit and compasse of thy lives.

*Micyllus.* Is it not a death to thee, Cock, to thinke all men are *Milesiens*, or *Samians*? For it is said, that thou, being *Pythagoras*,\* and of rare beauty, wast many times *Aspasia* to the tyrant: but after *Aspasia* who wast thou then, a man, or againe a woman?

*Cocke.* I was *Grates* the *Cynicke*.

*Micyllus.* Mighty gods, what a transmutation was that from a vvhore to a Philosopher?

*Cocke.* And then a King, and then a beggar; and shortly after a Duke: then a horse, and a cowe, and a frogge, and a thousand things else: for it would be long to rehearse them all. Lastly, I have beene a Cocke oftentimes, for I delighted in that life, and served many, \* both kings, poore men, and rich men, and now am come to be thy Cocke, where I daily laugh to heare thee complaine and grudge at thy poverty, and thinke so well of rich men, whereas thou art ignorant of all those evils which accompany them: for if thou didst know the many cares wherewith they are oppressed, thou wouldst laugh at thy selfe, for ever thinking a rich man to be happy.

*Micyllus.* Wherefore, O *Pythagoras*, or whatsoever thou wouldst be called (for I would be loath to offend thee with calling thee sometimes one name, and sometimes another.)

*Cocke.* It makes no matter whether thou call mee *Enphorbus*, or *Pythagoras*, or *Aspasia*, or *Crates*, for I am all these: yet thou shalt doe best to call mee as thou seest me, a

p A Thebane Philosopher, scholler to Diogenes. \* He returnes to the former discourse concerning riches and poverty.

Cocke, and thinke it no reproach unto me to be called as a poore bird, for I have the lives of many within me.

*Micyllus.* Then, Cocke, forasmuch as thou hast made tryall almost of all kind of lives, and knewest them all, tell me in good sadnesse, how rich men, and how poore men live; that I may know whether it be true as thou sayest, that we are more happy then the rich.

*Cocke.* Marke then, *Micyllus*, and consider well of it: for thou art not troubled with any rumours of wars, when newes comes that the enemies are in the countrey: then hast thou no care, neither of the spoyling of thy lands, nor breaking downe of thy parkes, nor the vvaisting of thy vines: but as soone as thou hearest the trumpet sound, thou lookest about thee, vvither to turne thy selfe for thy safety, and where to be out of perill: but those rich men, what care are they in with all their retinewe? they grieve to see from the walles their substance and goods destroyed in the fields: and if any thing bee to be brought to the Citie, they are called to doe it: or if a sallie must bee made against the enemy, they are sure to be formost in perill, alwayes appointed for Captaines and leaders in the bartaile, but thou vvith a strong pike in thy hand, standest vvell prepared for thy defence, and ready to take part of the Captaines feast, vvhen hee sacrificeth to the Gods after victory. Againe, in the time of peace, thou, as one of the commaltie, goest to the publike meetings in the judgement place, where thou raignest as king over these rich men: for they stand in feare and doubt of thee, and glad to get thy favour with gifts, labouring to make publike bathes, playes and pageants to please thee w ithall, and thou viewest and examinest them as exactly as if thou were a lord; sometimes thou vvilt not so much as speake to them: and, if it please thee, thou mayst either drive them away with stones, or confiscate their goods. Thou neither fearest the crafty Lawyer should beguile thee, nor the theefe steale away thy gold, by clyming over thy walles, or breaking up the house: neither art thou troubled vvith any reckonings.

*The inconveniences that attend rich men, and on the contrary, the freedom of the poorer sort in time of warre.*

*Their happines above the rich in the time of peace.*

*Especially where there is a popular government.*

*Whereof wee may find many examples, both amongst the Romans and Grecians; but chiefly whilst the commonwealthe was governed by the people.*

*The power of the common people when they beare the sway.*

reckonings, nor demanding debts, nor beating evill servants, nor in care for thine accounts: but vvhen thou hast cobbled a shooe, hast seaven halfe-pence for thy labour: and rising from thy vvorke at sunne set, (at vvwhich time thou mayst bathe thy selfe, if it please thee) thou buyest thee some fishes, or herrings, or a few heads of garlike, vvherewith thou makest merry, singing for the most part all the day long, and practising Philosophie in thy sweet poverty: this makes thee strong and healthfull in body, and able to abide the cold: for labour hardneth thee to vvithstand courageously those things vvwhich other men thinke indurable, and none of these hurtfull diseases can lay hold on thee: for if thou be at any time touched vvith a grudging of an ague, thou sufferest it not to tarry long vvith thee, but shakest it off speedily, and drivest it away even vvith very hunger, so that it soone departs as if it were in feare to stay vvith thee, when it seeth thee drinke cold water so heartily, and not abide the dayly cures of the Physitians: but those miserable men, how many evils doth their ill diet bring upon them? as gouts, vomitings, impostures of the lungs, and dropsies: for these bee, as it were, the children of delicate and vvell furnished feasts. Therefore those men, vvwhich like *Icarus*, stilt soare to get aloft, and seeke to approach the sunne, not remeinbring that their vvings are fastned vvith waxe, many times have a grievous fall even headlong into the midst of the sea, but as many as vvith *Dadalus*, climbe not into the skies, nor set their mindes on high places, but flecke neare the ground, that their vvings may sometimes bee moistned vvith salt water, those men for the most part flie in safety.

*The benefit of a labouring life, and hard diet.*

*The diseases & evils that proceed from vgloriousness.*

*Icaromenipp. c. 9 The rich Lydian king, overcome by Cyrus the Persian, being ready to be burnt, at his earnest prayer to Apollo, the fire was quenched with a great power of raine, and so was saved. Herodot. lib. 1.*

*Mytilus.* Thou meanest orderly and discreet men.  
*Cocke.* For the others, thou knowest what shamefull wrackes and falls they have beene subject to. As *Croesus*, who had his plumes pluckt by the *Persians*, and by them laughed to scorne, when he was cast on the pile of wood ready to be burnt: likewise *Darius*, being deposed from his kingdome,

*The younger tyrant of Sicilie.*

kingdome, taught a grammar schoole in *Corinth*, and after so pompous a raigne, was forced to teach children to read for his living.

*Micellus*. But tell me Cock of thine owne life, when thou reignest, (for thou also, as thou sayest, hast bin a king) what experience thou hast of a kings life. I thinke thou vvast then filled vvith all kinde of felicitie, because thou didst possesse that vvhich was the head and spring of all pleasures.

*Cocke*. Good *Micellus*, give me no cause to remember it: I vvvas then so miserable a vvretch, that I tremble to heare of it: indeed as thou sayest, to those that beheld mee outwardly, I was thought to be happy and fortunate, but within me, I had infinite millions of miseries dwelling and abiding.

*Micellus*. And what were those? for it is strange it should be so, neither can I beleewe it.

*Cocke*. I reigned, *Micellus*, over no small region; which flowed vvith plenty of all kinde of fruits: and for multitude of inhabitants, and beauty of cities, to be accounted amongst the most flourishing kingdomes: many navigable rivers ranne through it, the sea yeelding many commodious havens, and stations for shippes: I had a huge army of souldiers, horsemen in great number, and pikemen infinite, a strong navy, coine innumerable, plenty of gold plate, and all other things belonging to the pompe of a kingdome in great abundance. When I went abroad, many honoured and reverenced me, as if they had seene a deitie: they would runne one over another to have a sight of me, and climbe up the house tops, thinking it a great matter to have a full view of the chariot, the purple roabe, the diadem, of those that went before, and those that followed: but I alone, knowing how many things did trouble and disquiet mee, could not but condemnne them of follie, and bewayle mine owne misery. For I compared my selfe to such gallant Images and Colossus, as *Phidias*, *Myron*, and *Praxiteles* haue carved, for they in outward shew resemble the shapes of

The unhappie  
condition and  
estate of Ty-  
rants.

Three famous  
Carvers.  
The resem-  
blance of a Ty-  
rants.

*Jupiter,*

*Jupiter*, or *Neptune*, brave and comely in countenance, all wrought over with gold and pearle; having either the thunder or lightning, or the three forked mace in his right hand. But if thou stoop down to see what is within them, then thou shalt discern the barres, the wedges, the nayles wherewith the whole body is fastned and buckled together: the pieces of wood, the pinnes,, the pitch, the mortar, and such like filth wherewith it is filled within: beside the multitude of flyes and spiders that have their dwelling there: such a thing is a kingdome.

*Micyllus*. Now compare the mortar, barres, and wedges, to the inner part of a kingdome, and shew what likeness the filth of the one hath to the other; (if there bee any) as thou hast likened that which is seen, carryed abroad, ruling over so many men, and worshipped so devoutly, to the wonderfull Image of *Colossus*; for indeed either of them have a seemely outside: tell me therefore now, what resemblance there is betweene the one and the other for their inward parts.

*Cock*. \*What should I rehearse unto you, *Micyllus*, their feares, griefes, and suspicions; the hatred and conspiracies of those that are nearest to them, their short and unsound sleepes; their fearefull dreames, their variable thoughts, and ever evill hopes, their troubles and vexations, their collections of money, and judgment of controversies, their militarie affaires, and warlike expeditions, their edicts and proclamations, their leagues and treaties, their reckonings and accounts, which suffer them not once to enjoy a quiet dreame, but they are compeld alone to have an eye in all things, & a thousand businesses to trouble them. Great *Agamemnon*, the son of *Atreus*, could not enjoy a quiet nights rest for the cares that occupied his head, no not when all the *Gracians* else were asleepe: what a griefe was it to the *Lydian* king to have his sonne dumbe? how did *Eleon*

him, at which his sonne that was dumbe before, suddenly cryed out; doe not kill *Circus*. Herodot. lib. 1. & A Persian Captaine that tooke part with *Cyrus*, against his brother *Artaxerxes*, *Plutarch*.

\* These troubles and vexations.

Iliad. 10. v. 1.

/ *Circus* sending to the oracle at Delphos to know something concerning his sonne that was dumbe that was answered that he had no great reason to desire that his sonne should speake for that day in which he should first hear it, would be the most unfortunate to him that ever he saw, which fell out accordingly, for *Sardis* his regall Citie being taken by *Cyrus*: a common souldier of the Persians meeting with *Circus* and his sonne, not knowing him to be the king, was about to kill

thus

"Dionysius the  
younger.

Some of the  
chose capitaines  
of Alexander  
the great, who  
showing his domi-  
nions amongst  
them after his  
death, fell at  
length to dead-  
ly hatred, and  
bloody warres  
with one ano-  
ther.

Necrom. 10.

A sturdy thief  
slaine by The-  
bus king of A-  
thens, hee is  
feigned by the  
Poets continu-  
ally to roule a  
great stone in  
hell.  
y King of the  
Mylians.

This similitude  
is often used by  
Lucian.

thus vexed the Persian Artaxerxes, when hee mustred soul-  
diers against him; to lerve his brother Cyrus: another was  
offended at Dion, because hee used but private speeches  
with the Syracusians: another was troubled to heare but  
w Parmanio prayed: Perdicas envied Ptolome, and Pto-  
lome, Selencus: but if there be but some speech of a rebelli-  
on, Lord, what feare are they in then, if they see any three  
or foure of their guard talking together. But the greatest  
misery of all is, that they alwayes suspect those most, that  
are their greatest friends, still looking for mischief at their  
hands. One is poysoned by his owne child; and he againe  
used in the same sort by his friend: and hee too perhaps  
within a short time, served with the same sawce by ano-  
ther.

Miscellus. Fic upon them; what horrible things are these.  
Cocke? I see now, it is a farre safer kinde of life for me, to  
labour at cobling shooes, then to drinke out of a golden  
cup, poyson and venome mixt with the wine. The great-  
test danger I am in, is least my paring knife should runne  
awry in cutting my leather; and so hurt some of my fin-  
gers. But those men make deadly banquets one for ano-  
ther, dayly inuring themselves to infinite villanies: but  
when they are once fallen, then they rightly resemble, in  
my opinion these players of Tragedies: amongst whom, a  
man may see many that for a time beare the persons of Co-  
crops, Sisyphus, or Telephus, having crownes on their  
heads, sword with Ivorie hilts, glistering haire, & cloakes  
embrodered with gold: but if (as it chanceth sometimes)  
any of them be beaten and throwne downe upon the stage,  
then is he a laughing stocke to all that see him, when his  
vizard and his crowne shall bee torne in peeces; the blood  
running downe from his broken pate, and his neather parts  
turned up; shewing his patcht and beggerly cloathes, with  
his buskins ill favouredly buckled upon his legges, and far  
unmeete for his feete. Seest thou, good Cocke, what a si-  
militude thou hast taught me to make? for when thou wast  
a king, thy estate was like unto this: but when thou be-  
camest

camest a horse, or a dogge, or a fish, or frogge, how couldst thou away with this kinde of life?

*Cocke.* Thou movest a question that would aske long speeches, and not to this present purpose: but the summe of all is this: I could finde no life to be so full of trouble as the life of man, if it be considered onely according to the naturall inclination and uses thereof: for thou canst not finde either an horse to be an usurer, or a frogge a back-biter, or a crow a sophister, or a gnat voluptuous, or a cocke lascivious, and so of all the rest: for those vices which yee are daily subject unto, thou canst not perceiue in them.

*Micellus.* Herein thou sayest true indeed *Cocke*, neither will I for my part be ashamed to tell thee vvhhat cares I have indured: for never could I yet put out of my minde, the desires I had from my youth to become rich, but even in my dreames I have gold often presented unto mine eies, and chiefly this knave *Simon* doth anger mee at the heart, to see him live in such wealth.

*Cocke.* I will soone ease thee of that grieffe, *Micellus*, and therefore rise up now whilst it is night and follow mee: I will bring thee to *Simon* himselfe, and to the houses of other rich men, that thou mayest see vvhhat ease they are in.

*Micellus.* How canst thou do it? for their gates are now shut: and wouldst thou have mee breake thorough their walls?

*Cocke.* No *Micellus*, but *Mercurie*, to whom I am consecrate, hath given a certaine propertie to the longest feather of my taile, that which is so weake, that it bends downewards.

*Micellus.* But thou hast two such feathers:

*Cocke.* Then it is that on the right side; for whomsoever I shall suffer to take it, as oft as I will, hee may open therewith any doore, and see any in the house, and not be seene himselfe.

L

*Micellus.*

*Hee concludes man to lead the most unhappy life, because the most vicious of all creatures.*

*a Certaine creatures have been thought by the ancients to appertaine peculiarly unto each of the gods, and therefore consecrated to them, as the Eagle to Iupiter, the Peacocke to Iuno, the Grasshopper to the Muses, &c. the Cocke to Mercurie. Why, see above.*

*Micillus.* I thinke, *Cocke*, thou goest about to cheate me now with some trickes of legerdemaine: for if thou suffer mee once to have it, thou shalt soone see all *Simons* goods in my house, for I will bring them away as fast as I can, and make him againe halfe of his old sore, and glad to set on patches to get himselfe drinke.

*Cocke.* That thou mayst not, for *Mercurie* hath commanded me, that if he which hath the feather goe about any such matter, I should presently crowe out and make him taken.

*The poets feigne  
Mercurie to be  
the patron and  
protectour of  
thieves.*

*Micillus.* That's very unlike, as if *Mercurie* being so cunning a theefe himselfe, would mislike the same in another? yet, let us goe: for I will abstaine from the gold, if I can.

*Cocke.* First, *Micillus*, plucke off that feather: but what meamest thou to pull them off both?

*Micillus.* Because I would be sure to have the right, and thou the lesse deformed: else, the one halfe of thy rayle would be as it were maimed.

*Cocke.* Be it so then; but shall we goe first to *Simon*, or to some other rich man?

*Micillus.* Nay to *Simon*, I pray thee, because he was so proud of his riches, that hee would have had his name longer by two syllables: see, we are at his gates already, what shall I doe with this feather?

*Cocke.* Put it into the Locke.

*Micillus.* I have done so: O *Hercules*, how the doore openeth as it were with a key!

*Cocke.* Doe'st thou not see him now watching about his reckonings?

*Micillus.* Yes, I see him sit by a small dimme light: and how pale he looks? I know not why: unlesse hee pine and consume himselfe with cares, for I have not heard that hee hath bene sicke.

*Cocke.* Hearken what hee saith, and thou shalt know the whole matter.

*Simon.* \*These seventy talents, I have hid safe enough under

\*Simonides for  
Simon.

\*He describes  
the cares and  
perplexities of  
rich men, with  
their wonder-  
full distractions.  
There are di-  
verse sorts of  
talents, as the

Egyptian, Sy-  
rian, Antiochi-  
an, Syracusan,  
Sic. but that  
which is most  
commonly un-  
derstood by au-  
thors, is the At-  
tike talent, the  
the value where-  
of amounts to  
600. French  
crowns.  
Budgets de aff.

under my bed, and no man knowes where they be: but the fixteene talents, *Sosylus* the horse-keeper saw me when I hid them under the manger: yet hee is one that hath no great care of the stable, and but a loyterer in his businesse, and like enough to steale a greater summe then that from me: but how should *Tibius* be able to buy so much powdered meate, as he did yesterday? they say also, that he bought an earring for his wife that cost him five groats: certainly, they be goods stolne from me, that these men do thus waste and consume: and my plate here, me thinkes, being so much of it, stands not very safely, and I feare lest some false knave or other will breake downe my wall and take it away: many do envie and seeke to deceive mee; and chiefly my friend *Micyllus*.

*Micyllus*. Thou liest like a knave: thou thinkest I am like thee, that stole away my pitcher under thy cloake:

*Cooke*. Peace *Micyllus*, lest wee be taken:

*Simon*. It is good to be warie of that watchfull fellow, therefore goe I round about my house, and search every corner; who is there? I see thee well enough thou wouldst faine breake into my house, but thou art hapned against a pillar. That's good lucke: I will goe and tell my gold over againe lest any slip by before. See: I heare some noise againe: as I live, all men are set against mee and lay wait for mee: where is my wood-knife if I chance to take the thiefe: now will I goe burie my gold againe.

*Cooke*. This is *Simons* life, *Micyllus*, let us goe now to some other place, for there is but a little of the night left.

*Cooke*. O wretched creature! what a life leads he? I wish all mine enemies rich in such sort: I will give him one boxe on the eare, and then be gone.

*Simon*. Who strake mee now? alas poore wretch as I am: there are surely theeves in my house.

*Micyllus*. Crie out, watch, make thy face as pale as the gold: pine away thy selfe. Now *Cooke*, if thou wilt let us go see *Gnippon* the usurer, hee dwelleth not farre hence: loe, his doore openeth of it selfe.

*Diogenes the Cynicke being asked the reason why gold looks pale, answered, that it was for feare, being there are so many that lay in wait to catch it,*

*Cocke.* Marke then how carefully hee watcheth to account his gaines upon his fingers ends, consuming himselfe in that manner, and yet must shortly leave all these vanities, and come to be some moth, gnat, or flie.

*Micellus.* I see that miserable foolish fellow well enough, who in this very life is in no better estate then a flie or a gnat: how hath he withered himself away with reckoning: but let us goe to another.

*Cocke.* To thy old friend *Encrate*, if thou wilt: his doore is open, therefore let us goe in.

*Micellus.* All these riches were lately mine.

*Cocke.* Dost thou still thinke upon thy Dreame of riches? behold *Encrates* himselfe, that old man, lying with one of his servants.

*Micellus.* I see most abominable beastlinesse, and most unnaturall filthinesse, not becomming any man to commit: behold also his wife; in another corner of the house, playing the adulterous harlot with her cooke.

*Cocke.* Wouldst thou wish then, *Micellus*, to inherit all that *Encrates* hath, and to be heire of this his wickednesse?

*Micellus.* No certainly, *Cocke*, rather would I die for hunger, than do such villanie: farewell gold and daintie fare: I have more riches, possessing but two halfe-pence, than they that are in continuall feare to be robd by their servants.

*The Conclusion.* *Cocke.* So then let us now be gone to our owne home for the day is ready to breake, the rest I will acquaint thee withall at another time.

THE



# THE INFERNALL FERRIE, OR THE TYRANT.

*Charon.* **H**ou seest, *Clotho*, our Barge hath beene ready this good while, and all things prepared, meet for our passage: the pompe is cleansed, the top-mast is reared, the sailes are spread, and all the oares bound fast in their places, and there is no let in mee, but that we may weigh anchor and be gon: only *Mercurie* playes the loyterer, who should have beene here long agoe, which makes our vessell, as you see, unfraught with passengers, otherwise we might have crost the River three times by this: it is now well in the after-noon, and wee have not gotten one halfe-pennie this day: I am sure *Pluto* will thinke the stay was in mee, and I must beare the blame for an others default; whereas, that honest man *Mercurio*, whose office it is to conduct unto us those that are dead, as if he had dranke upon earth of an other fountaine of *Lethe*, hath quite forgot to come back againe unto us, but is either<sup>d</sup> trying masteries with some youths that are his companions, or is playing upon his harpe, or is framing some speech or other, wherein to expresse his vanitie, or perhaps practising to place the theeves as he comes along, for that is a maine point of his profession: but wee suffer him to have his owne will so much, that he cares not whether ever hee come among us, though he belong<sup>e</sup> halfe to our dominion.

*a One of the three fatall Sisters. Atropos, Clotho, and Lachesis, the daughters of Night and Erebus.*

*b being the Messenger of the Gods.*

*c A River in hell, which who-soever drinks of, forgets all that hath beene done in his life time.*

*d These qualities are appropriate to Mercurie, because they that are borne under this Planet, are naturally thus addicted.*

*Hee is placed*

*by the Poets betwene heaven and hell, because hee is the God of speech; by the use of which, there is a mutuall commerce betwixt those of the highest and the lowest ranke.*

— & jus per limen nitrumque Solus habet, geminoque facit commercia mundo. *Claudian.*

*Clotho.* Thou knewest not, *Charon*, what important businessse may bee imposed upon him, being one *Jupiter* makes so much use of in his superiour affaires, by whom, you know, he is to be commanded.

*Charon.* But yet, *Clotho*, hee ought not so extreemly to domineer over his fellow-officers, who never offer to detain him when hee hath occasion to absent himselfe: but I know the cause why: for wee have nothing with us, but the herbe *Asphodelus*, with the oblations, parentations, and memoriall sacrifices for the dead: the rest is all obscure cloudes, mists, and darknesse, whereas in heaven all things are perspicuous and cleare: there they have *Ambrosia* by the belly, and *Nectar* their fill, and therefore I cannot blame him, if hee like that place the better: for which hee goes from us, he flies away as fast, as if hee were to make an escape out of a gaole; but when his turne is to come hither, he is as slow and dull, as if he came with no good will.

*Clotho.* Be patient, good *Charon*, hee is now at hand, as you may see, and brings a great company with him, or rather drives them before him with his rod, as if they were some Heard of Goats: but how hapneth it, that one amongst them is bound, an other comes laughing? a third I see with a scrip about his neck, and a staffe in his hand, casting a sterne countenance upon them, and hastning them forwards: and see you not *Mercurie* himselfe, how he sweats, and how his feet are all covered with dust, how hee pants and blowes, scarcely able to take his breath? What's the matter with thee *Mercurie*? what makes thee so earnest? and what hath troubled thee so long?

*Mercurie.* Nothing, *Clotho*, but following this paufric fellow, that ranne away from mee so farre, that I thought I should not have seene you to day.

*Clotho.* Who may hee bee? or what was his meaning in running away?

*Mercurie.* You may soone know that, because hee would rather live still, than be amongst you: hee is some King or Tyrant, I know by the moane hee makes, and the matter of his

f Necromantic.  
n.

his laments, crying out, that he is deprived of some incomparable and unspeakable felicitie.

*Clothes.* Did the foole thinke, by running away to attaine to life againe, his thread being wholly spun up, and quite cut asunder?

*Mercurie.* Runne away, sayest thou? nay, if this honest fellow here with the staffe, had not holp mee to take and binde him; I thinke he would have made an escape from us all: for since the time that *Atropes* delivered him up into my hands, he never ceased all the way we came, to struggle and hang-an-arse, and to pitch both his feete against the ground so fast, that we had much adoe to get him forwards. Sometimes againe hee would speake us faire, intreate, and beseech us to beare with him a while, promising us great rewards, if wee would doe so much for him: but I would give no care to his impossible petition: and when we were come to the very mouth of the passage, where I used to deliver to *Eacus* the dead by account, and hee to take the number of them, according to a bill sent unto him from your Sister, I know not how this paltrie fellow, had privily given us the slip, and I was one too short of my tale: with that *Eacus* casting an angric countenance upon mee, *Mercurie*, said hee, practise not to play the thiefe with all that comes to your hands; you may sport your selfe enough in this kinde, vwhen you are in heaven: the number of the dead is certaine, and you cannot deceive mee in that: you see there are set downe in your Bill 1004. and you have brought one too short of the number, unlesse you will say, that *Atropes* did misreckon you: I blushing at this speech of his, suddenly called my selfe to minde what had happened upon the way: and looking about me, this fellow vvvas not to be found: then I knew vvell enough hee vvvas fled, and after him I followed as fast as I could the direct vvay that led towards the light, and this good honest man followed after mee of his owne minde, and vve ran together, as if vvee should have runne for a vvager, and at the last overtooke him, just vwhen vvee vvvere come to

*Tyrants very unwilling to die.*

*g Rhadamanthus, Minos, and Eacus were all three Kings, for their justice called the Sonnes of Jupiter; and for their sincerity, fained by the Poets to bee Judges in Hell.*

*h A Promontory of Lacedaemonia, from whence, as the Poets fained, there was a passage into Hell.*

so

so neare was hee got to make an escape.

*Clotho.* Then *Charon*, *Mercurie* may well be excused for any negligence committed in this servite.

*Charon.* But why do we still trifle out the time, as if wee had not loitered enough already?

*Clotho.* Come on then, let them come aboard: I will sit upon the ship ladder, as I was used to doe, and taking the scrowle in my hand, examine every one that enters, who, and whence hee is, and by what meanes he tooke his death. And thou, *Mercurie*, receiving them at my hands, place them in order accordingly: but let yong infants take the first turne, for they are not able to answer for themselves.

*Mercurie.* Here *Ferriman* take them to thee, in number three hundred with the fondlings.

*Charon.* O brave, here's a quarrie indeed: thou hast brought them rotten that were never yet ripe.

*Mercurie.* Shall they come next, *Clotho*, that were past being mourned for?

\* Because their death comes not unexpected, and therefore not so much to be bewailed.

i This *Euclide* was governour of Athens presently after the 30. Spartans that ruled over them were cast out, in the time of whose tyrannie, many outrages were on all sides committed, insomuch that having now re-

*Clotho.* \* Old men thou meanest, do so if thou wilt, for what should I trouble my selfe to examine matters past before the time of *Euclide*: All yee that exceede the age of three score yeares, make your appearance: what's the matter? they are so deafe with age they cannot heare mee: Nay then take them without more adoe, and away with them.

*Mercurie.* The next are foure hundred lacking two: all mellow and full ripe, gathered in good time.

*Clotho.* Indeed these are well withered: now *Mercurie*, bring those that are hurt and wounded, and tell mee first how you came by your deaths: but it were better for mee to peruse my scrowle, and see what is set downe of them: yesterday they dyed in fight in the countrie of *Media*, foure score and foure, and with them *Gobares*, the sonne of *Oxyartes*.

may libertie, to take away all remembrance of past injuries, and to establish peace and quietnesse amongst themselves, they by a generall consent enacted, that whatsoever had beene done in Athens before the time of *Euclides* government, should stand utterly void, and not so much as be questioned or spoken of, and hence it seemes the Author takes the proverbe. & A King of the *Bactrians*.

*Mercurie.*

*Mercurie.* Heere they are ready.

*Clotho.* Seven that kill'd themselves for love, and <sup>1</sup> *Thea-* genes the Philosopher, for his whore at *Megara*.

*Merc.* They are all at hand.

*Clotho.* Where is hee that was kill'd by his wife, and hee that made him cuckold?

*Merc.* You may see him the next man to you.

*Clotho.* Then bring those that tooke their death by course of Law, I meane that were hang'd, or prest to death: and those eleven men that were kill'd by theeves, where are they *Mercurie*?

*Merc.* The wounded men which you see are they: but is it your pleasure that I should bring in the women also?

*Clotho.* What else? and they that perished by shipwrack, for they all died together, and in the same manner: put them together also that died of an ague, & with them *Agathocles* the Physician: but where is the Philosopher *Cyniscus*, who was to die upon a surfeit of hard egges, and raw fish, at the

"Feast of *Hecate*?

*Cyniscus.* "Ready long since, good *Clotho*: and what have I offended, I pray you, that you should let mee continue a-live so long? you have suffered my spindle to runne on, till the quill was almost quite spun up: and I was minded to cut the thread in sunder, and come to you: but I know not how, it was more than I could doe.

*Clotho.* I did let thee alone, because I would have thee left for an over-looker, and a curer of mens defaults, but now come and welcome.

*Cyniscus.* Not I, unlesse this fellow that is bound may bee embarkt before mee: for I feare hee will overcome thee with faire words.

*Clotho.* Let me see: what is hee?

was eaten and carried away by the poore, and this Supper was thus prepared in every part of the town, where three wayes met together, because that *Hecate* is called triformis, triple-shaped, being assigned by the Poets to be *Diana* on earth, the *Moone* in heaven, and in hell *Proserpina*. In the person of this *Cyniscus*, who was a *Cynick*, hee here commends that sort of Philosophers for their strictnesse of life, and resolution in death, of whom it seemes hee was farre better opinion'd than of the rest.

M

*Mercury.*

*o In the person of Mercurie. ° Megapenthes, the sonne of Laoydes, the Tyrant. hee describes the miserable and wretched condition of Tyrants.*

*Clotho.* Come a-board, sirra.

*Megapenthes.* Not so, good Ladie *Clotho*, I beseech thee forbear me, suffer mee to ascend againe a little while, and then I will come to you of mine owne accord without any call.

*p It seemes to be spoken in imitation of Homers Proteilaus, Iliad. 2. v. 702. of which hereafter in the Surveyors. &c.*

*Clotho.* What is it that makes thee so willing to be gone ?

*Megapenthes.* Give mee leave first to make an end of building my house, which I have left but halfe finished.

*Clotho.* You doe but trifle the time, away I say.

*Megap.* I will aske no long libertie of you : give mee but one dayes respite, sweete *Clotho*, that I may give my wife intelligence of my money, where I have great store of treasure hidden.

*Clotho.* Content thy selfe, it shall not be so.

*Megap.* And shall so much gold be lost ?

*Clotho.* Not lost, I warrant you : take you no care for that : for your Cousin *Megacles* shall finger it all.

*Megap.* O disgracefull indignitie ! what, mine enemy ? what a base-minded wretch was I, that had not kill'd him before.

*Clotho.* Hee is the man : and hee shall continue alive after thee fortie yeares and upwards to enjoy thy Concubines, thy apparell, and all the gold thou hadst.

*Megap.* This is an intolerable abuse, *Clotho*, to bestow what was mine upon mine enemy.

*Clotho.* I beseech you, sir, did not you come by *Cydimachus* goods by murdering him, and cut his childrens throats also, before the breath was out of his body ?

*Megap.* But now they were mine.

*Clotho.* And it may suffice you have enjoy'd them so long.

*Megap.* A word with you, *Clotho*, in your care : I would faine speake with you so that no man else may bee within hearing : friend, off a litle I pray you : If you will give me leave to runne away, I promise to bestow upon you a thousand talents of wrought gold, before this day bee at an end.

*Clotho.*

*Cleobo.* What a foole art thou, to have any thought of gold or talents.

*Megapembes.* I will give thee two standing-cups more into the match, if thou wilt, which I got by killing *Cleocrisus*, either of them weighs an hundred talents of molten gold.

*Cleobo.* Away with him, for hee lookes as if hee would never come on willingly.

*Megap.* I beseech you be good to mee: the Citie wall, and the harbour for shipping which I was about to make, are not yet finished: if I had lived but five dayes longer, I should have made an end of them both.

*Cleobo.* Content thy selfe, the wall shall bee made up by another.

*Megap.* Yet let me obtaine one request at your hands, which is so reasonable that you cannot deny it.

*Cleobo.* What may that bee?

*Megap.* Let mee live but so long, as to subdue the *Pisidians*, and bring the *Lydians* under tribute, and erect a sumptuous monument for my selfe, whereupon I may engrave all the great and warlike exploits that have beene performed by mee in my life time.

*Cleobo.* I thanke you sir: is this your one dayes respit? why twenty yeares will not serve histurne for this.

*Megap.* I will give you pledges for my speedie returne: or if you will, I will pawne my favorite to answer for me, man for man.

*Cleobo.* O villaine, how often have I heard thee wish, that hee might be thy survivor.

*Megap.* I have wished so indeed in my time, but now I am better advised.

*Cleobo.* Thou shalt have him here with thee before it bee long, for thy next successor will be sure to make a hand with him.

*Megap.* Yet, good Destinie, deny me not this one thing.

*Cleobo.* What is that?

*Megap.* I would faine know what shall betide after my death, and in what manner things shall be carried,

M 2

*Cleobo.*

*Clotho.* Heare me then to thy further vexation : *Midas* thy bond-slave shall marrie thy wife, for hee hath kept her this many a day.

*Megap.* That villaine ? whom I by my wifes perswasion made a free-man,

*Clotho.* Thy daughter shall be one of the next Tyrants concubines : the images and statues which the Citie aforetime erected for thine honour, are all overthrowne, and derided by every one that looks upon them.

*Megap.* Have I no friends then, that were offended to see mee so abused ?

*Clotho.* What friend hast thou ? or for what just cause could any man be thy friend ? dost thou not know, that every one that honoured thee, and praised all that thou saidst or didst, did it out of feare or hope, as friends to thy Sovereignty, and observing the time onely ?

*Megap.* Yet would they run on heapes to the place where they heard I was to dine, and with loud acclamations wish mee all happinesse, every one protesting himselfe readie, if it were possible, to die before me, inso much that they tooke their oathes and sware by my name.

*Clotho.* Therefore one of the number, who feasted you yesterday made a quick dispatch, and gave you a drench for your last, which sent you hither.

*Megap.* Me thought indeed it went downe somewhat bitter : but what reason had hee to use mee so ?

*Clotho.* You propose many questions, but you are to goe about an other matter.

*Megap.* Yet there is one thing, sweet Destinie, that vexeth mee more than all the rest, and puts mee into a longing to recover the light againe for a while.

*Clotho.* And what may that be ? some great matter I warrant you.

*Megap.* My man *Carion*, as soone as hee saw I was dead, about sunne-setting, came into the chamber where I lay, when all things were at quiet (for then no body was to look unto mee) and pulling to the doore after him, tooke his pleasure.

*It hath bene  
always the use  
of parasites and  
flatterers, to  
swear by the  
names of Prin-  
ces.*

pleasure of my Concubine *Glycerie* (whom I thinke he had kept long before) as if there had beene no man present: and when he had satisfied his desire, he lookes backe upon me, and sayes, thou wretched carle, thou hast many a time beaten me without a cause: and with that he pull'd me by the beard, and gave me a boxe on the eare; and hawking with open mouth, spat in my face, and so bidding me be packing to the pit of hell, hee went his wayes. I was vehemently kindled against him, but knew not what to doe to him, for I was stiffe and cold: but that cursed chamber-maid of mine as soone as she heard the noyse of some that were comming in, moistned her eyes with spittle as if she had wept for me, and howling out, called upon my name, and so went out of the roome: but if I could catch them.

*Clotho*. Threaten not too much now, but away your selfe: for it is time you should be brought to the barre.

*Megapenthes*. And who dare be so bold, as to give sentence against a King?

*Clotho*. Against a King, no man: but against a dead man, *Rhadamanthus* will doe it, whom you shall quickly finde to be just, and one that will give every man his due: but now make no longer stay.

*Megapen*. Sweet destinie, make me a private man, make me a poore man; nay, make me a slave instead of a formerly King, so that I may revive againe.

*Clotho*. Where is the man with the staffe? and thou *Mercurie*, take him betweene you, and hoysse him into the ship: for he will never come of himselfe.

*Mercurie*. Come Runaway: follow mee now: take him to thee Ferry-man, and make him sure to the maine Mast.

*Megapen*. By right I ought to sit in the best place.

*Clotho*. Why so?

*Megapen*. Because when I was a King, I had ten thousand attendants to guard and waite upon me.

*Cyniscus*. Did not thy man *Carion* well then in pulling thee by the Beard, seeing thee to be such a foole? but now thou wilt finde thy tyrannie bitter enough to thee, when

†  
The like is  
spoken by the  
ghost of Achil-  
les to Ulysses.  
Hom. Od. 11.  
v. 488.  
Μὴ δὲ μοι δα-  
νάρην γε παραυ-  
δα φασίμῃ. Ο-  
δυσσεύς.  
Βυλολίμην κ'  
ἐπείγῃς. Ἐὖ γὰρ  
ἐπιδέμην ἀλ-  
λῃ.  
Ἀνδρὶ παρ' ἀκ-  
λῆρως, ὃ μὴ βέ-  
στος πολὺς εἰναι.  
Ἢ πᾶσι νεκρῶσ-  
σι καὶ φθιμένους  
οὐκ ἀνδραγύνει.  
Renev'd U-  
lysses, name not  
death to me,  
A plowman  
far, or slave I'd  
rather be  
To some poore  
man that pines  
for want of  
bread,  
Than have do-  
minion over all  
the dead.

thou shalt taste of this staffe.

*Megapen.* And dare *Cyniscus* stretch out his staffe against me, whom for the liberty of his tongue, his bitternesse and sharpe reproofes, I was lately like enough to have nayled to a post?

*Cyniscus.* And therefore now shalt thou be nayled to the Mast.

*Mycillus.* I pray you *Clotho*, am I no body amongst you? or because I am poore, must I therefore be the last that shall be shipt?

*Clotho.* Who art thou?

*r See the Cocke.* *Mycillus.* *Mycillus* the Cobler.

*[Ulysses being in the danna of Polyphemus, a Gyant that had one eye onely, and that in the midst of his forehead, called himselfe by the name of Cume, that is, Nobody, obtaining only this favour in promise from the Cyclops, that hee should be the last man that hee would ease of all his company: but afterwards Ulysses having put out his eye, and bee crying out for helpe, being asked who had hurt him, could only answer that Nobody had done it. Hom. Od. 9.]*

*Clotho.* Art thou angry because thou tarryest too long? feest thou not how much the Tyrant hath promised to give us, to be dismissd for a small time, and why should not delay be as welcome to thee?

*Mycillus.* Heare me, thou best of all the fates: this kind of *Cyclops* curtesie can never content me, who promised, *I shall be the last man I will ease*: for whether I bee first or last, the same teeth will still be ready for me: and beside, the cause stands not with me as it doth with rich men, but rather our conditions, as they say, are in opposition one to another: the Tyrant in his life time seemed a happy man, every man stood in feare of him, every man cast his eye upon him, and he left so much gold and silver, and apparell, so many horses, banquets, beautifull boyes, and comelie women behinde him, that hee had cause to complaine, and grieve to bee distracted from them: for, I know not how, the soule is as it were glowed to such delights as these, and will not easilie be brought to leave them, after it hath been long inured to them: or rather linked fast in some indissoluble band, which makes them mourne and lament when they are to part from them: and though upon other occasions they are bold and hardy enough, yet are they found to be fearefull and timorous, when they are to take this journey in hand, and turne still backwards like a forsaken lover, and covet to behold from a farr off what is done in the light,

as

as this vaine man lately did, that ranne away as he was coming, and thought now to prevaile by intreating: but I had no such ingagements in my life time, no familie, no lands, no gold, no household-stuffe, no honour, no statues; and therefore could not chuse but be succinct and nimble: no sooner could *Atropos* give me a becke, but I suddenly cast downe my cutting-knife and my patches, and the slipper that was in my hand, leapt off my feet lustily, barefoot as I was, and staid not so much as to wipe off the blacking, but followed as fast as I could, or rather led the way; looking still forwards, and nothing behind could recall me, or make me turne againe. And in good sadnesse I see nothing amongst you but pleaseth me passing well: for in that we are all now of equal condition, and no difference betwixt man and man, it gives me a great deale of content: here is no calling for debts, no paying of subsidies, and, which is best of all, I shall not here starve for cold in the winter, nor bee troubled with sicknesse, nor be beaten by my betters: all is peace, and the world turn'd upside downe, for we that are poore doe laugh and bee merry, and the rich men lament and mourne.

*poore men have no allurements to make them in love with living: and are therefore farre more willing to leave the world than the rich.*

*Clelio.* I have observed your laughter, *Myrcillus*, this good while: what is it that hath made you so merry?

*Myrcillus.* Hearken then to me, most reverent goddesse: I dwelt upon earth neare unto the Tyrant, and perfectly saw all that he did, and could thinke no otherwise but that hee was a kinde of Gods: for when I beheld his glorious purple robe, the multitude of his attendance, his gold, his goblets beset with precious stones, and his Bedsteads of silver; I could not but thinke him a happy man: nay, the very smoak of the dishes that were prepared for his dinner made me almost madde, so that I thought him to be more than a man, and the most fortunate of all other; yea, to be indeed with greater beauty and comelinesse than any man else, advanced by fortune the heighth of a large cubit above all other men: his gate was stately, he vaunted himselfe proudly, and all he met withall he put out of countenance. But when he was

was

t. A. *pholl fish*,  
called the *pur-*  
*ple*. Plin. nat.  
hist. lib. 9. cap.  
36. Arist. hist.  
animal. lib. 5.  
cap. 15.



What which is  
evill gotten by  
oppression and  
usurie, the next  
heere commonly  
consumes in y-  
ot and prodiga-  
lity.

was dead and spoyled of all his pompe, me thought I could not chuse but laugh at him, and much more at my selfe to see what a foole I was to admire so vile an animal, and think him happy by the smell of his platters, or fortunate for having his roabes died in the blood of the Fifth taken in the *Laconian Sea*. Moreover, when I saw *Gniphon* the usurer bemoaning himselfe, and repenting that he had not taken the benefit of his riches in his life time, but to die and never have any taste of them; leaving them to *Rhodocharis* the unthrif, who was his nearest kinsman, and next heire by the Law: I knew not how to suppress my laughter, especially, when I bethought my selfe of his pale complexion, his miserable condition, his carefull countenance, and that hee was rich onely in his fingers, wherewith he counted his talents and his millions, gathering that by little and little, which honest *Rhodocharis* would soon set wrying. But why are we not going? the rest wee will laugh at when we are under sayle, and shall see them mourne and weepe.

*Clotho*. Come in then that the Barge-man may weigh anker.

*Charon*. Whether goe you so fast, sirrah? the boate is full already: tarrie there, and I will fetch thee over betimes to morrow.

*Mycillus*. I hope, *Charon*, you will not serve me to: leave a man behind thee that is perfectly dead. I will complaine to *Rhadamanthus*, beleeve it: Lord, what ill lucke have I: they are all upon their way, and I am left here alone by my selfe: I cannot doe better than to swimme after them, for I am out of danger of drowning being dead already, and the rather, because I have never an halfe penny to pay for my passage.

*Clotho*. What meanest thou by that, *Mycillus*? tarry I say, it is not lawfull for thee to passe over in such a fashion.

*Mycillus*. But for all that, I may hap to get over as soone as you.

*Clotho*. It may not be so: therefore let us make towards him, and take him aboard: helpe, *Mercurie*, to hoist him to us.

*Charon*.

*Charon.* Where shall he sit now? he is here? for you see the barge is as full as it can hold.

*Mercurie.* If it please you upon the shoulders of the tyrant.  
*Clotho.* That will do wondrous well, *Mercurie*, in faith ascend therefore, and bestride the necke of this notorious villaine, and let us be gone with speed.

*Cinyfous.* *Charon*, I cannot chuse now, but deliver the truth unto you, half-pennie I have none to pay for my fare, and nothing left mee but this scrip which you see, and this staffe: but if you will have any service at my hands, either to cast out water or handle an oare, I am readie for it: and I hope you will not be offended, if you finde mee sufficient and able to rowe.

*Charon.* Let us have thy helpe then, and that shall be all I will crave of thee.

*Cynifous.* Shall wee have never a call of encouragement all the way we goe?

*Charon.* By all means if thou knowest any marriners song fit for the purpose.

*Cinyfous.* I know many, *Charon*, of that kinde, but heere is such crying and howling that it cannot be heard. *The complains of the rich.*  
The rich men: Alas for my goods: alas my lands: woe is mee what a house have I left behinde mee? how many talents shall my heire have of mee to squander away idlie: alas, alas, for my yong children: who shall gather the grapes of the vines I set the last yeare?

*Mercurie.* But, *Micyllus*, hast thou nothing to lament for? no man must passe this Ferrie without teares.

*Micyllus.* Away, away, I have no cause in the world to lament, if I may have a good passage.

*Merc.* Yet let mee heare thee crie a little for fashion sake.

*Micyllus.* Why you shall, *Mercurie*, If you will have it for *Micyllus mocks them.*  
Alas for my leather-patches: alas for mine old slippers: alas for my rotten shoes: wretched man that I am, I shall never more sit without victuals from morning no night: I shall never more goe unshod and halfe naked in the winter, nor my teeth chatter in my head with cold: who shall have my  
N cutting

cutting-knife? who shall have mine awle? I thinke I have done well for my part, for wee are almost got to the shoare.

*Charon.* Come on my masters, first pay mee your fare before you goe any further: you, and you, and you: so, I have all now but of *Micyllus*: cum sitra, give mee an half-penny from you.

*Micyllus.* I hope, *Charon*, you do but jest; or, as they say, write in the water, do you hope to have a half-pennie from *Micyllus*? why man, for my part I know not a half-pennie whether it be round or square.

*Charon.* A rich voyage, I have made a good daies worke of this: but away, that I may go backe to fetch the horses, oxen, dogges, and other creatures that are to be transported.

*Globo.* Bring them with you, *Mercurie*, and I will passe over to the further side of the river to bring along with me *Indopates*, and *Herimathrest* two *Syrians*, who are dead in fight one against another about the limits of their lands.

*Mercurie.* Come my masters, on afore, or rather all in order follow mee.

*Micyllus.* O *Hercules*, how darke it is? where is now the beautiful *Megillus*? or how should a man know here which is the fairer creature: *Phrine* or *Simmiche*? all are alike, and all of one colour: nothing is either faire or more faire: my thred-bare coate which I lately thought to be such a poore wearing, is now as much respected as the Kings purple roabe, for they are both un-apparant, and dreneht in the same degree of darknesse: but *Cyniscus* where art thou?

*Cyniscus.* I tell thee I am here, *Micyllus*, and if thou wilt let us goe together.

*Micyllus.* With all my heart: give mee thy hand, and tell me good *Cyniscus*, for thou hast becne initiated into the *Eleanfinian* ceremonies, do not they much resemble the manner of this place?

*Cyniscus.* As right as may bee: but see here is one coming towards us with a torch in her hand: what a terrible

[A beautifull young man of Corinth,

& Two *Grecian* Trumpets.

\* The feasts of *Ceres* which were alwaies solemnized by night.

rible grimme countenance shee hath : is it not one of the Furies ?

*Micyllus.* It should seeme so by her shape,

*Mercurie.* Here, \* *Tisiphone*: take these with thee in number a thousand and foure.

*Tisiphone.* I can tell you, *Rhadamanthus* hath tarried for you this good while.

*Rhadamanthus.* Bring them neare Furie, and doe thou *Mercurie* make a proclamation, and call them by their names.

*Cyniscus.* Good *Rhadamanthus*, for thy deare fathers sake, let mee be the first that shall be examined.

*Rhadamanthus.* Why so?

*Cyniscus.* I have occasion to accuse some of the companie, of misdemeanours committed by them in their life time : and my testimonie will not be taken, untill it be first knowne what I am my selfe, and in what manner I have led my life.

*Rhadamanthus.* And who art thou?

*Cyniscus.* *Cyniscus* good sir, by profession a Philosopher.

*Rhadamanthus.* Come neare then, and be the first that shall undergoe our sentence: call his accusers?

*Mercurie.* If any man have any thing to say against *Cyniscus* let him come into the Court: no man appeares: but yet, *Cyniscus*, this is not enough: strip your selfe that wee may see, what markes you have upon you:

*Cyniscus.* Doe you thinke I have beene burnt with a hot iron?

*Rhadamanthus.* Looke how many evils any of you have committed in his life time, so many spots will appeare upon his soule.

*Cyniscus.* Looke then for I am starke-naked: see if you can finde any of those markes upon mee.

*Rhadamanthus.* This man is cleare all over, unlesse for three or foure spots that are, very dimme and hard to be discerned: but what is the reason of this? I finde here prints and markes where thou hast beene burnt, and yet I know

\* One of the Furies, whose office it is to punish murder.

\* Plato (with whose opinions Lucian often cavills) as the later end of his. Gorgias, hath a storie to this purpose, which is imitated by Claudian in his 2 booke in Ruffia. Quid densus manifesta negas: en peccus inusta Deformant maculae.

N 2

not

not how they are smitten out and wiped away againe : how comes this to passe *Cyniscus* ? or by what meanes art thou made so cleare ?

*Rhadamantus of Philosophie.*

*Cyniscus.* I will tell you, at the first I was vill for want of good breeding, and by that meanes procured my selfe so many markes: but as soone as I began to study Philosophie, by little and little, the spots, were all worne off my soule.

*Some certaine Iflands, as some have thought, about the Straights of Gibraltar, as others upon the Northern part of great Britaine, fained by the Poets to be the blessed habitation of good men after death.*

*Rhadamantus.* You applye an excellent and most present remedie, depart therefore into the Islands of the blessed, and associate your selfe with the best: but first you are to accuse the Tyrant you spake of, & then call for other.

*Micillus.* There is little to be said to mee also, *Rhadamantus*, and a short examination will serve my turne: for you see I am so naked already, that you may take full view of mee.

*Rhadamantus.* Who art thou?

*Micillus.* *Micillus* the cobbler.

*Rhadamantus.* Honest *Micillus*, thou art cleare indeed, and hast no tokens upon thee: goe thy way with this *Cyniscus*: now call the Tyrant.

*Mercurius.* *Megapenthes*, the sonne of *Lacydes*, come into the Court: whither dost thou turne thy selfe? come forth I say Tyrant, thou art called: bring him in *Tisiphon*, whether hee will or no: now *Cyniscus* lay what you can to his charge, he is here face to face.

*Cyniscus.* I shall not need to speak much in the matter, for you will quickly find what he is, by the markes he hath upō him, yet will I open the man unto you, and in words make him known more apparently what villanies were committed by this varlet when he was in the state of a private man. I will not trouble you withall: but when he woone to himselfe the love of slanderous & desperate ruffians, & advanced by their gaud, made himself Tyrant over the city, hee put to death above ten thousand persons without judgment, & confiscated all their goods, by which meanes having attained to riches infinite he suffered himselfe to be free from no kinde of sickness, but practised all crueltie and villa-

*The instruments constantly used to set up Tyrannie, and the meanes that maintaine it.*

*What vices continually attend it.*

nie against the poore Citizens: Virgines hee deflowered, yong men he unnaturally abused, and lewdly insulced over all his Subjects: his scornfulnes, pride, & insolent carriage towards all that came neare him, were so notorious, that it is not possible you should take so much punishment of him, as he deserves: a man might as safely behold the Sun with open eyes, as looke upon him: who can expresse the strange kinde of torments he devised to satiscie his cruelty, from which his nearest familiars could not be free: and that this my accusation is not fained, or frivolous, you shall presently understand, if you will call before you the men whom hee hath murdered: but see, they are all in place without any call, and stand so thicke about him, that they are ready to strife him. All these, *Rhadamanthus*, have been put to death by this murderer: some were laid hands on, because they had faire women to their wives: some, because they grieved to have their children taken from them to be abused: some, because they were rich: and some, because they were discreet understanding men, and could not brooke his proceedings.

*Rhadamanthus*. What say you to this sir knave?

*Megapenthes*. The murders that are objected, I acknowledge my selfe guilty of: but for the rest, the adulteries, the abusing of young men, and the deflowring of maidens, *Cyniscus* hath belyed mee in them all.

*Cyniscus*. I will bring good witnesse, *Rhadamanthus*, to prove it.

*Rhadamanthus*. What witnesse canst thou bring?

*Cyniscus*. Call hither *Mercurius*, his lampe, and his bed: they will testifie whe they come, what they know by him.

*Mercurius*. The bed, and the lampe of *Megapenthes*, come into the Court, you have done well to appeare.

*Rhadamanthus*. Declare your knowledge against this *Megapenthes*, and let the bed speake first.

*The Bed*. What *Cyniscus* hath objected against him, is nothing but truth: for I am ashamed, Lord *Rhadamanthus*, to deliver what he hath done upon me.

As before in the Necromantie he brings in mens shadows to accuse them after death: so here he produces the Bedde and Lampe of the Tyrant, as witnesses of his villainies, according to the opinion of some Greeke Philosophers, who helde every thing to have a soule.

*Rhadaman-*

*Rhadamanthus.* Your testimony is good, though you cannot indure to publish it: now Lamp, what say you?

*The Lamp.* What was done by him in day time, I have nothing to doe withall; for I was not present: but what he did or suffered in the time of night, I abhorre to speak of: many things I saw not fit to be uttered, the villainies he committed were so monstrous as exceeded all measure, so that oftentimes I would not suck in any oyle willingly, because I would have beene glad to be put out, yet would he bring me nearer of purpose to see what he did, seeking to pollute my light by all the meanes he could.

*Rhadamanthus.* This is enough: now firrth, put off your purple roabe, that I may see how many spots you have: good god, he is all of the colour of clay, mark't all over blacke and blew, with spots seem'd to doe: what punishment shall we have for him? shall he be cast into *Pyrriplegion*, or delivered up to *Cerberus*?

*Cyniscus.* Neither: but if it please you, I will devise a fit and a new kinde of torture for him.

*Rhadamanthus.* Tell mee what it is, and I will bee most thankfull to thee.

*Cyniscus.* I thinke it be a custome among you, that the dead should drinke of the water of *Lethe*.

*Rhadamanthus.* True.

*Cyniscus.* Let him be the onely man that shall bee deprived of that draught.

*Rhadamanthus.* And why?

*Cyniscus.* It will be torment enough for him to remember what a fellow hee hath beene, how powerfull in his lifetime, and to thinke upon his delights then.

*Rhadamanthus.* You say well, and this sentence shall passe upon him: let him be carried to *Tartarus*, and there bound, that he may remember what he did when he was alive.

Vid. Necromant. L.

Vid. c.

There can be no greater torment to such wretched men as have bin happie, than the remembrance of their former felicitie, joyned with the feeling of their present misery.

CHARON,



# CHARON,

## OR THE

### SVRVEIOVRS.

*Mercurie.* **W**hy laughest thou *Charon*? and why hast thou left thy barge to put thy selfe into the light of the day, that never yet hadst any thing to doe in these superiour parts?

*Charon.* O *Mercurie*, I had an intollerable desire to see the passages of mans life, and how they bestowed themselves therein, and what they are bereft of, that they all make such pitifull moane when they come to us, no man is able to crosse the streame without abundance of teares: This put me on (as did the youthfull *Thessalian*) to begge a play-day of *Pluto* for once, that I might have leave to see what is done in the light: and here my good fortune is to meeete with you, who I know will bee my guide, and walke the round with me, to shew me all things: for nothing is unknowne to you.

*Mercurie.* Faith Ferry-man, I cannot a while goe with thee now: I am upon a businesse to *Jupiter* that concernes mankind; and you know how passionate hee is in his humour: and I feare, if I should stay longer than my time, he would leave me to you for good and all, and put me into perpetuall darkenesse: or serve me as sometime he did *Vulcan*, kicke me out of heaven by the head and shoulders, and so lame me with the fall, that all the gods may

*Vulcan* the god of fire, was (as some say) the sonne of *Jupiter*, but being wone of the hand-somest was kickt by his father out of heaven, and having consum'd a whole day in his descent, was at last taken up in *Lemnus* an Island in the *Ægean* Sea, and ever after lame of the fall. *Hom. Il. i. v. 590.*

laugh

laugh at my limping when I fill him out wine.

*Charon.* And wil you then let me goe up and downe like a vagabond upon earth, that am your friend, your Ferry-mate and fellow conductor? remember your selfe, <sup>dMercurie was the sonne of Iupiter and Maia.</sup> honest sonne of *Maia*, that I never wisht you to doe so much as cast water out of the boate, or take an oare in hand, as long as you were with mee, though your bones bee bigge enough to worke: all that you did there, was to lie along upon the hatches, & sleep till you snort again, or get some dead body or other to find you talk by the way: when I, an aged man, am faine to play the sculler my self, and labour at it both hands at once: but good *Mercurie*, for thy good fathers sake, leave mee not so; shew mee all that is done in this life, that I may see somewhat before I goe downe againe: for if you forsake me, I shall be in no better case than a blinde man: and as they stumble and fall in the darke, so shall I be doated in the light: and therefore doe thus much for me, sweet *Cyllenius*, and whilest I live, I will bee your

<sup>e A name of Mercurie from</sup> servant.

<sup>Cyllena, a mountaine in Arcadia, where he is said to be borne.</sup>  
Virg. lib. 8. Æneid.

*Mercurie.* This will cost me a swinging, I am sure of it, and the hier of my directions I know will not be paid me under a boxe on the earth: notwithstanding, I will doe it for thee: for who can refuse a friend in a case of such necessitie? but Ferry-man, for you to have a perfect sight of all things, is altogether impossible: it would require many yeares tarriance to attaine it: and then would *Iupiter* send hue and cry after me, as if I were runne away from him, and thou shouldst be sure to bee put out of office from having any thing to doe with the workes of death. *Plutoes* Kingdome would be impoverished for want of dead people, and *Eacus* the rent-gatherer would bee quite out of heart, if hee should receive no halfe-pence all that while: but for the principall matters now in action, I will doe what I can to procure you a sight of them.

*Charon.* Please your selfe, *Mercurie*, you can best tell what you have to doe: for I am a meere stranger upon earth, and know nothing.

*Mercurie,*

*Mercurie.* The onely way is this, *Charon*, to get up to some high ground, and from thence looke about us to see what is done if it were possible for thee to step up to heaven, I should thinke my labour well bestowed, for thence, as out of a watch towre, thou mightest have a perfect sight of all things: but because it is not lawfull for thee, that hast beene continually conversant with ghosts, and grisley spirits to approach the pallace of *Jupiter*, wee must looke out some high mountaine or other fit for our purpose.

*Charon.* You know, *Mercurie*, what I have beene wont to say to the company, when wee were on shipboard together: for if any storme arose that crost our course, and made the waters grow rough & troublesome, then thought none of them knew what to say, yet one would crie, strike saile, another let loose the halter, another runne with the weather: But I bid them all hold their tongues, for I know best what I have to doe: so must you now, *Mercurie*, doe even what you will your selfe: you shall be the pilot, I the passenger; and sit quietly ready to doe you service.

*A similitude.*

*Mercurie.* Well said, and I will thinke upon somewhat that is to be done, and finde out some convenient place or other for us: let mee see, will not *Caucasus* doe well? or *Parnassus*, for that is the higher of the two: or *Olympus*, higher than them both? and now I looke upon *Olympus*, a project comes in my pate that may serve our turnes well: but you must take some paines then, and helpe mee with your labour.

*A very high mountaine in the north part of Asia, dividing India from Scythia.*

*Charon.* With all my heart, do but command, and I will toile as long as I am able to stand.

*A Mountaine in Greece.*

*Mercurie.* The Poet *Homer* saith, that the two sonnes of *Aleus*, when they were but children, devised a tricke to teare up mount *Ossa* by the roots, and clap it upon the top of *Olympus*, and *Pelion* upon that againe, supposing these three mountaines would make a ladder long enough to helpe them up to heaven: but they were younglings and wanted wit, and therefore smarted for their presumption:

*h Orus and Epheates, Hom. Odyss. i. v. 311. See Icaromenip. 16.*

*i Mountaines in Thessalia.*

sumptions: but we having no ill intent against the gods, we thinke might bee bold to frame such a building and tumble those mountaines one upon another, to make the place higher for us, that we may see the better.

*Charon.* Alas *Mercurie*, wee are but two of us, and how should we be able to carrie *Pelion*, or *Ossa* betweene us?

*Mercurie.* And why not *Charon*? we are gods, and dost thou thinke us weaker than those sillie infants?

*Charon.* Not so, but I thinke the doing of it to be a worke that surmounts all possibilitie.

He speaks this in derision of Homer, and his impossible fictions, whom hee likewise profecutes through the whole Dialogue.

A great Astronomer and therefore feigned by the Poets to beare heaven on his shoulders.

This is said to be done by Hercules, when he learned Astronomy of Atlas. Hom. Od. 12. v. 31.

In The same that Danubius, it runs through all Austria, and a great part of Germanie.

An Island in the Mediterranean Sea.

*Mercurie.* In your conceit, *Charon*, for you are a sillie fellow, and have not beene conversant with the poets: but honest *Homer* with onely two verses, will make heaven passable presently. and heape mountaine upon mountaine with a trice: and I wonder you should thinke this so hard a matter that know *Atlas* so well, who being but a lone man, yet carryeth the pole upon his shoulders himselfe, wherein all we are contained: and it may be you have heard of my brother *Hercules*, how hee sometime tooke *Atlas* office out of hands, whom hee eased of his burden, and undertooke it himselfe.

*Charon.* I have heard as much, but whether it be true or no, *Mercurie*, you and your Poets looks to that.

*Mercurie.* Dost thou make any question of it, *Charon*? if wise men would trouble themselves to write lyes: wherefore let us first poise mount *Ossa* out of his place, for the verse begins with that first, and so did our arts-master *Homer*, and then set shade *Pelion* on the top of *Ossa*: see you not how easily and poetically we have brought this to passe? goe to now, I will get up first, and see whether it be high enough to serve our turnes; or that wee must lay on more. Alas, alas, we are but in a vale yet, scarce got up to the skie on heaven, for Eastward I hardly have sight of *Thule* and *Lydia*: and on the West part, I can see no more but *Italy* and *Sicily*: and Northward, onely the parts about the river *Hyssus*: and this way, *Croesus* is hardly to be discerned: wee must to worke againe Ferry-man, and fetch mount

mount *Oeta* hither also, and thou set *Parnassus* upon the top of them all. *A mountain  
neare Thermo-  
pylx.*

*Charon.* Let us doe so then: but beware wee make not our foundation too weake, being of so wonderfull a heighth, lest it and we tumble all downe together, and make a wooll experiment of *Homers* Architecture, if we breake our neckes in the service.

*Mercurie.* I warrant thee, all shall be sure enough; bring mount *Oeta* hither: now let *Parnassus* bee set uppermost, and I will once againe ascend. O brave, I see every thing: doe thou come up to now.

*Charon.* Give me thy hand, *Mercurie*, and helpe me, for it is no small pile you are to place me upon.

*Mercurie.* Why, *Charon*, you will needes have a sight of all: & you cannot both see all, and stand on sure ground: to: here, hold my hand, and take good footing: well done, now thou art mounted as well as I; and because *Parnassus* hath a <sup>p</sup>forked top, either of us will get upon one, and there seate our selves: looke round about thee now, and behold every thing. *p Herodotus  
calls one of these  
tops Thithore-  
us, and the o-  
ther Hyampcus  
lib. 8.  
A brieve de-  
scription of the  
world.  
The Sea.  
q Rivers in hell,*

*Charon.* I see a great deale of earth, and a huge lake running about it, and mountaines and rivers, much bigger than <sup>q</sup>*Cocytus*, or *Peryphlogethon*, and men to: but they are very little ones, and certaine demes of theirs.

*Mercurie.* Those are Cities man, which thou thinkest to be demes:

*Charon.* Know *Mercurie*, that for all this I am never the better: our labour is all lost in dragging *Parnassus* from *Cassalia*, and *Oeta*, and the rest of the mountaines.

*Mercurie.* How so?

*Charon.* I can see nothing perfectly from such a heighth; and my desire was, not only to see mountaines and Cities, as they are described in a mappe, but to see the men themselves, and what they doe, and heare what they say: as I did, when at our first meeting you found mee laughing, and ask't mee what I laught at: for then I heard a thing,

which made mee exceeding merrie.

*Mercurie.* What was that?

*The uncertain-  
tie of mans life.* *Charon.* A man was invited by one of his friends, I thinke to supper: and promised faithfully to be with him the next day: no sooner was the word out of his mouth, but a tile-stone, loosened by some mischance, fell off the house upon his head, and killed him, and I could not chuse but laugh to see what ill lucke he had to breake his promise: and now I thinke I must be faine to creepe downe againe; that I may see and heare the better.

*Mercurie.* Be patient and I will have a plaister for this also, and make your sight sharpe enough I warrant you, I can fetch a charme out of *Homer* will do the deed: and when I have said the verses, looke that thou be darke no more, but quick sighted.

*Charon.* Pronounce them then.

*Iliad, 5. 227.  
It was spoken by  
Pallas to Diome-  
des.* *Merc.* The darknesse from thine eyes I now remove,  
That thou maist know both men and gods above.

*Charon.* Whats this?

*Icaromenippus.* *Mercurie.* Dost thou see yet?

*Charon.* Exceeding perfectly: *Lyneus* himselfe is but a bussard to mee: now proceed to your direction, and answer to such questions as I shall aske of you: but will you give mee leave to propose them in *Homers* stile, for I would have you know, I am not altogether so unlearned as you imagine?

*Mercurie.* I pray thee how canst thou to know any thing of his, that art but a boat-man and tyed to thy oare?

*Charon.* Upbraid mee not I pray you, with my profession; for when I transported him at his death, I heard him pronounce many verses, of which I have kept some in my remembrance to this day: by the same token a foggie storme had like to have cast us all away: for as hee was singing (an unluckie poeme for sailers, wee may say)

*Odyss. 5. v. 291.  
Go*

say) how *Neptune* gathered the clouds, and stirred the seas with his trident like a ladle in a pot, how hee raised all the windes and tumbled all the waves together, a fuddaine tempest with a darknesse fell upon us that had like to have overturned our boate, and made him so seasicke that hee vomitted up a great deale of his poeme, vvith his *Seylla*, his *Charybdis*, and all his *Cyclops*.

*Mercurie*. Then thou mightest easily keepe some for thy selfe, when thou tawest him to lay about him so lustilie.

*Charon*. Now tell mee

*'What bigge-bon'd man is this, so strong and tall,*

*By head and shoulders overtopping all?*

*Mercurie*. This is *Milo*, the Champion of *Craton*, so much magnified by the *Grecians* for bearing a bull upon his backe, thorow the *Olympian* race.

*Charon*. How much greater cause have they to magnifie mee, that must shortly hoise up *Milo* himselfe when hee comes to us, and put him into a little boat, after hee hath beene foiled by that invincible *Antagonist*, death, who shall trip up his heeles, and give him a fall he knowes not how? when will hee crie and lament to us, when hee remembers the garlands and acclamations that have beene made on earth for him, though he now strut it out like a brave fellow, admired onely for carrying of a bull: but what may we thinke of him *Mercurie*? that he ever had any thought of death?

*Mercurie*. How should hee remember death, that is in the prime of all his strength?

*Charon*. Let us then leave him: for we shall laugh enough at him hereafter, when wee have him on ship-board, not able to carrie the weight of a goat, much lesse to weild a bull: now tell mee, what stately majesticall person this is, for by his habit hee should not be a *Grecian*.

*that as one Olympicke feast, all the Victors were of this towne, and hence grew that proverbe. Qui Crœtoniatarum postremus est, is reliquorum Græcorum primus est. \* Which winneth a mile long.*

*Homer was anciently pittured vomiting, or making water in a bason, and the rest of the Poets standing round about, and drinking everyone a part, to shew that they received their excellence from him. (An imitation of Homer. Il. 3. v. 226. where Priamus asks the question of Helena concerning Ajax. He began with a sucking calfe, and as that grew, so still his strength increased, so that at length by continual exercise and custome he grew able to carrie a bull. u. A citizen Italian very famous for men of activitie, in so much*

*Mercurie.*

Herodotus lib. 1.  
Influence.

See the rocke  
16 18.

x One of the 7.  
wise men of  
Greece, and  
Lawgiver to  
the Athenians.  
He writ his lawes  
about the 33.  
yeare of Tar-

quinus Pril-  
cus reigning in  
Rome. Gellius  
lib 17. c 21.

y Two young men  
the sonnes of an  
Argive woman-  
Priest, who ha-  
ving drawne  
their mother in  
her chariot to  
the Temple, shee  
in recompence  
of their pietie  
besought the  
god: to bestow  
upon them that  
thing whatsoever  
it was best for  
man to have,  
whereupon ha-  
ving supped  
with their mo-  
ther, and then  
betaking them-  
selves to their  
rest, in the mor-  
ning they were  
both found dead.  
Herod. lib. 1.

No man is to be  
Charon. God-a-mercies.

*Mercurie.* It is *Cyrus*, *Charon*, that formerly raigned over the *Medians*, and at this time King of the *Persians*: he lately vanquished the *Assyrians*, and brought *Babylon* under his subjection, and is now preparing an armie against *Lydia*, to subdue *Cræsus*, and make himselfe King over all.

*Charon.* And where is that *Cræsus*?

*Mercurie.* Looke that way towards the great Castle compassed with a triple wall: that is *Sardis*, and there you may see *Cræsus* sitting upon a bed of gold talking with  
\* *Solon* the *Athenian*: shall wee listen to heare what they say?

*Charon.* By all meanes.

*Cræsus.* O thou *Athenian* stranger, thou hast scene my riches and my treasure, the abundance of gold I have yet unwrought, and the costly furniture of my pallace: tell me now what man thou thinkest to be most happie.

*Charon.* What will *Solon* say to this?

*Mercurie.* Take you no care for that *Charon*, for hee will answer him bravely:

*Solon.* O *Cræsus*, fortunate men are few, but of all I know, I thinke \* *Cleobis* and *Bison* to be the most happy, that were sonnes of a woman priest.

*Charon.* Hee meanes the two *Argives*, that dyed together, after they had drawne their mother in her chariot to the Temple.

*Cræsus.* Be it so: put them in the first place of happinesse: but who shall be the second?

*Solon.* Tellus the *Athenian*, who led an honest life and died in defence of his countrie.

*Cræsus.* Thou base beggarly fellow: dost thou not hold mee to be a happie man?

*Solon.* I know not yet, *Cræsus*, what to say of that till you come to the end of your time, death is the true touchstone of happinesse, and a continuance of prosperitie to the end of life.

*Charon.* God-a-mercies, *Solon*, that thou art not unmind-  
accounted happy full of us, but makest the paying of their fare the true  
Judge

Judge of felicitie: but who doth *Crasus* now send out from him, and what is it they beare upon their shoulders?

*Mercurie*. Plates of gold, to consecrate as an offering to *Apollo* in lieu of his Oracles, which will shortly bring him to ruine: for the man is overmuch addict to vaticination.

*Charon*. Is that shining thing gold, that glitters with a pale ruddie colour? I have heard much of it, but I never saw any before.

*Mercurie*. That renowned name it carries, and this is it that men so fight for.

*Charon*. I cannot see what goodnesse is in it: onely it lades them shrewdly that carrie it.

*Mercurie*. Little dost thou know the warres that have beene made for it, the treacheries, the robberies, the perjuries, the murthers, the imprisonments, the long voyages, the trafficks and the slaveries.

*Charon*. For this, *Mercurie*, that lookes so like brasse? for brasse I am well acquainted with: you know I receive a halfe-pennie of everie man that crosseth the ferric.

*Mercurie*. True, but brasse is common, and therefore not in so great request: for they that worke in the mines, must digge a great depth to finde a little of this: for it growes in the earth, as lead and other mettals doe.

*Charon*. O the madnesse of mankind to be so besotted with such a pale and ponderous kinde of metall!

*Mercurie*. Selon you see doth not so much doate upon it, for he derides *Crasus*, and all his barbarous ostentation: but it seemes he is to say somewhat more unto him: let us therefore harken what it is.

himself to ruine, but afterward questioning *Apollo* for the truth of the Oracle, was answered that the Oracle was not in the fault, but his owne misconstruction, for by the great kingdome was not meant the Persians but his owne, and that of the mule was made good in *Cyrus* his Conquerour, who was borne of parents of divers countries, his mother being daughter to *Astyages* King of the Medes, and his father a Persian and a subject, and was so in all things like a mule which is begotten by a hee asse, and a mare being more noble by the mothers side than the father. Herod. Clia.

*Crasus* sending to the Oracle at Delphos to know the issue of his warre, and continuance of his Kingdome was answered to the first, that if hee made warre with the Persians, hee should overthrow a great Kingdome, and to the second, that his estate should suffer no alteration till such time as a mule should raigne over the Medes: thus bee making construction of the former, the best way for himselfe, and grounding upon the impossibilitie of the later brought his Kingdome to destruction, and

Solon.

*Solon.* I beseech you, *Cræsus*, tell mee whether you thinke *Apollo* hath any need of these plates.

*Cræsus.* Yes verily for hee hath not such an offering in *Delphus*.

*Solon.* Do you thinke you shall adde any happinesse to the god, if beside the rest of his riches, you furnish him with these plates also?

*Cræsus.* I thinke I shall.

*Solon.* Beleeve mee, *Cræsus*, you make heaven a poore place indeed, if they must be faine to send to *Lydia* for gold when they lacke it.

*Cræsus.* \*And where is there so much gold in any place, as amongst us?

\* The river *Pactolus* runneth through *Lydia*, whose sands are all of gold.

*Solon.* Doth not iron grow in *Lydia*?

*Cræsus.* Not at all.

*Solon.* Then you want the better mettall.

*Cræsus.* What, iron better than gold?

*Solon.* If you will answer mee with patience, it shall plainly appeare so.

*Cræsus.* What is your question, *Solon*?

*Solon.* Which are the better, they that save others, or they that be saved?

*Cræsus.* They that save others.

*Solon.* Then if *Cyrus* bring an armie against the *Lydians*, as they say hee will, shall your souldiers fight with golden swords, or is iron fitter for their purpose?

*Cræsus.* Iron no doubt.

*Solon.* I, were it not for iron, your gold might be carried captive into *Persia*.

*Cræsus.* Forspeake us not, I pray you.

*Solon.* God forbid it should be soe : but then you must needs confesse iron to be the better.

*Cræsus.* Should I then consecrate iron plates, and revoke my gold againe?

*Solon.* Hee hath as little need of your iron: but be it brasse or gold you dedicate, it will come to some mens hands one day, that will make rich use of your offering, for either  
the

the <sup>a</sup> Phocians, or the <sup>b</sup> Boeotians, or the Delphians themselves  
or some sacrilegious tyrant or other, will make good prize  
of them: god doth little regard your gold workes.

*Cras.* Thou art ever quarrelling & grumbling at my riches.  
*Mercurie.* Thou see'st, *Charon*, the *Lydian* King cannot a-  
way with his plaine dealing, nor indure to have the truth

told him: but hee shall have good cause to remember *Solan*  
shortly, when hee shall be taken captive by *Cyrus*, and cast  
upon a pile of wood to be burnt: for I lately heard *Clotho*

read over her booke of destinies, and among the rest this  
was also written, that *Crasus* should be taken prisoner by  
*Cyrus*, and that *Cyrus* should be slaine by yonder Queene  
of the *Massagetes*: dost thou not see that *Scythian* Ladie  
there, that rides upon a white horse?

*Charon.* Yes.

*Mercurie.* That is *Tomyris*: shee shall cut of the head of  
*Cyrus*, and cast it into a vessell full of blood: dost thou not  
also see his sonne, that yong man with him? that is, *Camby-*  
*ses*, who shall raigne after his father, and failing of his en-  
terprises every way in *Lybia* and *Aethiopia*, in the end shall  
die mad, after they have killed *Apis*.

*Charon*, O most ridiculous follie! now, who dare looke  
upon them when they are in their ruffe? or who would be-  
leeve, that so soone after, the one should be taken prisoner,  
the other have his head cast into a vessell of blood? but  
who is this, *Merc.* with the purple cassock buckled about  
him, and a diademe upon his head, to whom his cooke de-  
livers a ring, cut out of a fishes bellie, taken in the sea? hee is  
sure some King at the least. *Hom. Odyss.* 1.

*Mer.* Well spied out, *Charon*, for thou hast now found <sup>a</sup> Po-  
sent him this advise, that since fortune was a fickle and unconstant goddesse, seeing that  
she now so exceedingly flattered him, hee feared shee would sometime or other so enviously  
crosse him, and that he would therefore counsell him to temper his prosperitie with some vo-  
luntary misfortune, that so hee might be prepared for any alteration that might befall him,  
which he might do if considering with himselfe what thing in the world hee esteemed most  
hee threw it quite away, never to come in his sight again. Polycrates receiving this counsell,  
and besinking himselfe tooke a ring wherein was a smaragd sizeret, as the thing which hee  
most valued in the world, and taking boat cast it into the sea, but not long after a fisher-man  
presenting a very large fish, which he had taken, to the King the very same ring was found  
in the fishes bellie.

<sup>b</sup> The Phocians,  
and Boeotians  
made warre for  
the Temple of  
Delphos, and  
sometimes spoy-  
led it.  
Herodot. Clío.  
The Tyrant. 1.

Herod. l. 2. 3.  
<sup>c</sup> A calf which  
the Egyptians  
worshipped for a  
god, having  
these marks, it  
was all over  
blacke except a  
square white in  
the forehead, &  
on his backe the  
figure of an  
eagle, with white  
haire in his  
tule and a beetle  
up on his tongue.

Herod. Thalia.  
<sup>d</sup> All things suc-  
ceeding prosper-  
ously even to  
admiration with  
Polycrates,  
Amasis K. of E-  
gypt with whom  
he had made a  
firme league  
of friendship

d Necrom. 7.

*lystrates*, the tyrant of the *Samiens*, the happiest man alive: yet his servant *Mæandrius*, that stands there by him, shall betray him into the hands of *Orates*, who shall hang him upon a gibbet: and thus shall the wretched man fall from his happiness in a moment: this I also heard from *Clotho*:

*Charon*. Bravely done, *Clotho*, serve them all in their right kinde, cut off their heads, hang them up, that they may know themselves to be but men: let their advancement be onely to make their fall the more bitter: how I shall laugh to see them all naked in my little boat, and bring with them neither purple, diademe, nor bed of gold.

*Mercurie*. Enough of these: now behold the actions of ordinary men, *Charon*, of which thou seest some are sailers, some souldiers, some lawyers, some plough-men, some usurers, and some beggers.

*Charon*. I see a confused throng of sundrie sorts of people, and a life full of vexation and trouble, and their circles like hives of bees, in which every bee hath a particular sting to himselfe, wherewith he girdeth him that is next him, and some among them, that like waspes spoyle and oppresse the weaker: but I see a multitude of somewhat else, obscurely hovering about them: what may they bee?

A description of  
mans life.

*Mercurie*. They are hopes, *Charon*, and feares, and follies, and covetousnesse, and angers, and hatreds, and the like: of which, follie, and hatred, and anger, and jealousy, and ignorance, and povertie are mixed among them, and dwell in the citie with them: but feares and hopes flie aloft: the one when it falls upon them, makes them amazed, and sometimes glad to keepe close, but the hopes still flie over their heads: and when a man thinkes to have sure hold of them, they take their flight and are gone, leaving them gaping after them, as you have seene *Tantalus* below after the water: But if you looke more narrowly, you shall see how the destinies have spunne every man a spindle above, from which they all hang by slender twines: doe

*Mans frailnesse*. you not see little threds as small as spiders webbes coming

ming downe to everie man from the spindles?

*Charon.* I see a slender threed for every man : but many of them crosse from one to another, and goe in and out like a nett, this to him, and the same againe to another.

*Mercurie.* So it must bee, Ferriman : for it is this mans destinie to be kild by him, and hee by another : this man must be heire to him that hath the shorter thread, and another againe to him : this is the reason of that crossing : do you not see how little a line they all hang by? and he that is drawne on high, shall the sooner downe againe by the breaking of the thread, when it is not strong enough to hold his waight, and make a great noise in the fall : whereas hee that is drawne up but little, though he fall, it shall be without noise, for his next neighbour shall hardly heare it.

*Charon.* This makes mee laugh indeed, *Mercurie.*

*Mercurie.* It cannot be exprest in words, *Charon*, how much they deserve to be derided, especially to see how earnest they are upon it, and yet they must be gone in the midst of their hopes when they are clapt in the necke by honest death, who you see, hath many messengers and officers attending upon him for that purpose, as chilling agues, burning feavers, consumptions, inflammations of the lungs, swords, theeves, poysons, Judges, and Tyrants : *Deaths officers,* yet none of all this comes in their heads as long as they are in health: but when once they fall sicke, then they crie, alas, alas, woe is mee, what shall I doe : whereas if at the first they did consider with themselves that they are mortall, and were to bestow but a little time as strangers in this life, and so to depart againe, as out of a dreame, leaving all earthly things behinde them, they would live more temperately, and take their deaths more patiently : but now because they hope after a perpetuie of things present, when the officer comes to call them, and takes them aside, and fetters them fast with some fever or consumption, they grieve and take on at their departure, because they never dreamed of such a separation: what would hee doe, thinke you, that is busie in building him a new house, and hastens

*Few men prepare for it.*

Epictetus. 8. &amp;c.

his workmen forward as fast as hee can, if hee knew it should hasten his end also, and that as soone as he raised the rooffe, hee was to be gone, and leave his heire to enjoy it, himselfe, miserable man, not once making a meale in it? or he that is jocund because his wife hath brought him a male child, and feasts his friends for joy, and sets the fathers name upon him, if hee knew the child should die, as soone as hee came to seven yeares of age? do you thinke hee would take so great comfort in his birth? the reason is, because they take great notice of him that is fortunate in his child, if he prove to be a Champion, and get the mastrie in *Olympus*: but if their next neighbour carrie a child to buriall, they never thinke upon it, nor what webbe hee hung by: thou seest also many, that strive and contend for the limits of their lands, and that gather and heape up riches in abundance, yet before they can take benefit of them, are called aside by those messengers and officers I before told you of.

*Charon.* I see all this: and muse in my selfe what pleasure they take in this life, and what that is, they are so loath to leave behinde them.

*Mercurie.* If a man should examine the state of their Kings, who are thought to attaine the highest degree of happinesse (excepting onely the uncertaintie of sicklefortune) hee shall finde them filled with more vexation than pleasure: as feares, troubles, hatreds, trecheries, angers and flatteries: for to them all these are incident: I omit their sorrows, sicknesses, and misfortunes, which domineer over them in equall authoritie: than if their condition be so ill, you may easily conjecture how it fares with private men.

A comparison of  
mans life.

*Charon.* I will tell you, *Mercurie*, my conceipt, and what I thinke men, and their whole manner of life, are most like unto: I have often seene those bubbles that rise now and then by the fall of water out of some spring: I meane those swelling things whereof froth is engendred: and I have noted that some of them are small, which break quick-ly

ly and are soon dissolved: some againe last longer and by the addition of others grow bigger and bigger till they swell to a great height: yet in the end they burst also: for it cannot be avoided: such is the life of man, they are all puffed up with winde, some more, some lesse: some have a short continuance of swelling: and some vanish as soone as they are risen: but all must needs burst in the end.

*Mercurie.* Well said, *Charon*, thou hast made as good a comparison as *Homer*, for he likens the generation of men to the leaves of trees. Iliad. 6. v. 146.

*Charon.* They are no better, *Mercurie*, and yet you see how busie they are, and what a stirre they make in striving for dignities, honours and possessions, which they must all leave behinde them, and bring but one poore halfe-pennie with them when they come to us: what if I should call aloud unto them, now wee are got to such a height, and exhort them to abstaine from their vaine employments, and to live, as having death alwaies before their eyes, and say unto them, O foolish men, why do you bestow your time upon such trifles? mis-spence not your travels to so ill purpose: ye shall not live for ever: nothing you here affect can be perpetuall: neither shall any man bring any of it away with him at his death, but of necessitie he must come starke naked, and leave his house, his land, and money behinde him, to be for ever in the possession of others, and subject to the changes of many masters: if I should proclaime this and the like amongst them, out of a place whence all might heare mee, do you not thinke it would do a great deale of good, and make them more warie in their carriage?

*Merc.* O honest *Charon*, little dost thou know how they are bewitched with ignorance & error, & their eares so stoppt, that they can hardly be boared open with an awgar: *Flysses* could not make his followers eares more fast with waxe from hearing the *Syrans*: you may breake your heart with calling before they will harken to you: for look what vertue the water of *Lethe* hath with you, the same operation hath ignorance with them: yet there are some few amongst them Od. 12. v. 177.

them, that will suffer no waxe to be crammed into their cares, but are attentive to the truth, see perfectly how the world goes, and able to judge of it accordingly.

*Charon.* What if I call to them?

*Mercurio.* It were bootlesse to tell them what they know already: you see how they stand aloofe off from the multitude, and deride their actions, taking no contentment in them: perceive you not how they are upon consultation to turne fugitives out of this life, and runne to you? for they are hated of all men because they reprove their ignorance.

*Few men wise.* *Charon.* Well done honest hearts: but *Mercurio* mee thinkes there be but few of them.

*Mercurio.* These are all: let us now downe againe.

*Charon.* One thing more, *Mercurio*, I desire to heare from you: let mee know but that, and you shall make your guidance compleat: I would faine see the places where dead bodies lye when they are cast into the earth.

*Mercurio.* They are called monuments, *Charon*, and tombes, and sepulchers: dost thou not see those heapes of earth that are cast up before their cities? and the pillars, & the *Pyramides*? those are all store-houses and receptacles of dead carcases.

f The Egyptian  
sepulchers  
built by their  
Kings at a wonder-  
full charge.

*Charon.* But why do they crowne those stones with garlands, and annoint them with sweet ointments? some make a great pile of wood before those heapes of earth upon which they burne costly and delicate banquets: and digge a pit in the earth, into which they powre, as I suppose, wine, and honey mixt with it.

The manner of  
buriall in an-  
cient times.

*Mercurio.* Beleeve mee *Ferriman*, I do not know what good all this can doe to them that are in hell: but perhaps they are perswaded, the soules below, come up againe to feed upon the favour, and smoake of the feast as they flie about it, and to drinke of the liquor in the pit.

*Charon.* They eate or drinke, whose sculls are withered & dried up? but I am a foole to say so much to you that conduct them every day, and know it impossible for them to get

get up againe when they are once under the earth : I were in a poore case then indeed, and should have somewhat to doe, if I were not onely to bring them downe, but also carry them up againe to drinke : O vaine men and ignorant, not knowing upon what termes the state of dead and living men depend, nor the manner of our beeing, where

*ⁱ No difference is, but all is one  
Whether they have Tombes or none,  
Poore Irs of as great a birth  
As Agamemnon under earth:  
Thersites hath as good a feature  
As Thetis sonne that comely creature.  
All emptie skulls naked and drie  
In Asphodelus meadows lie.*

*g Animation  
and inversion of  
some of Homers  
verses Iliad. 1.  
& Od. 10. 696.*

*Mercurie.* O *Hercules*, what a deale of *Homer* hast thou pumpt up together! but now thou hast put it into my head, I will shew thee *Achilles* tombe: see where it stands upon the sea shoare: for that is the *ⁱ Trojan Sigeum*, and over against it is *Ajax* entombed in *ⁱ Rhoetium*.

*h Both Promon-  
tories nere unto  
Troy.*

*Charon.* There are no such great monuments, *Mercurie*: but now let mee see those famous cities we have heard of below, as *ⁱ Ninus*, the citie of *Sardanapalus*, and *Babylon*, and *ⁱ Mycena* and *ⁱ Cleona*, and the citie of *Troy*: for I remember I have transported many a man from thence: *ⁱ tenne* yeares together I had no time to draw up my boat into the dock, nor once to make it cleane.

*i Ninivie.  
k Ancient cities  
of Greece.  
l All the time of  
the Trojan  
warre.*

*Mercurie.* *Ninus*, ferriman, is utterly vanish, no token of it remaining, neither can any man tell where it stood: but *Babylon* you may see yonder, the citie that hath so many towres, and takes up so great a circuit of ground, shortly to be sought after as well as the other: as for *Mycena* and *Cleona*, I am ashamed to shew them, and especially *Troy*: for I know when you are got downe againe, you will have a bout with *Homer* for magnifying them so much in his verses: yet in former time they have beene famous places, though now decayed, for cities must die, Ferriman, as well as men: & which is more to be admired, even whole rivers are

*m* A river said to be in the country Argos. are perished from having any being: " *Inachus* hath not so much as a sepulchre to be seen in all the countrie of *Argos*.

*Charon*. Alas good *Homer*, that thou shouldst commend them so highly, and set them forth with such stately titles, as sacred *Ilium*, spacious *Ilium*, beautifull *Cleone*: but whilst wee are busie in talke, who are they that are fighting yonder, and kill one another so desperately?

*Mercurie*. There thou seest the *Argives* and *Lacedæmonians* in battell, *Charon*, and *Othryades* their captaine, halfe dead " and writing downe his owne name, as a trophie of the victorie.

*n* Τὸν ἐμμελ-  
πορτα τὸ το-  
παριον τοῦ αὐτοῦ  
ὀνόματι. Other:

will have it, τοῦ  
αὐτοῦ ὀνόματι,  
writing a tro-  
phie of the vi-  
ctorie with his  
owne blood.

The *Lacedæ-  
monians* and  
the *Argives* be-  
ing to fight for  
the countrie of  
*Thyria*, it was  
at last agreed

upon betwixt  
them that three  
hundred of each  
side should end  
the controversie,  
of which there  
were onely three  
left alive: of the

*Charon*. What do they fight for, *Mercurie*?

*Mercurie*. For the same countrie they fight in.

*Charon*. O grosse ignorance! they know not, that although every man amongst them had as much as all " *Peloponnesus* in his possession, yet *Æacus* would allow no more, than a plot of a foote broad for a man to abide in: and this countrey must often be plowed up by man after man, which many times with their plow shares shall turne up trophies out of the depth of the earth.

*Mercurie*. This must be so: therefore now let us downe againe and depart: I, to the businesse I was sent about, thou to thy boat, and I will bring thee passengers, as speedily as I can.

*Charon*. You have done mee a friendly favour, *Mercurie*, and I will record you for my benefactor everlastingly: for by your meanes I have got knowledge of matters appurtenant to miserable mankind, and have seene Kings, plates of gold, sacrifices, and battels: but not a word of *Charon*.

*Argives*, *Alcinor*, and *Cromius* who returned to *Argos* supposing that they had got the victory: of the *Lacedæmonians* *Othryades*, who remained in the field, spoiled the bodies of his slain enemies, and wrote his owne blood in token of the victory. o The greatest peninsula of all Europe, joynd to the rest of Greece by the *Corinthian Isthmus*, it is now called *Morea*.

LUCIAN

# L V C I A N

## HISTORIE.



Ven as Champions, and wraſtlers, and ſuch  
 as praſtiſe the ſtrength and agilitie of bo-  
 dy, are not onely carefull to retaine a ſound  
 conſtitution of health, and to hold on their  
 ordinarie courſe of exerciſe, but ſome-  
 times alſo to recreate themſelves with ſea-  
 ſonable intermiſſion, and eſteeme it as a maine point of  
 their practice: ſo I thinke it neceſſarie for Schollers, & ſuch  
 as addict themſelves to the ſtudie of learning, after they  
 have travelled long in the peruſall of ſerious authors, to  
 relaxe a little the intention of their thoughts, that they may  
 be more apt and able to indure a continued courſe of ſtudy:  
 And this kinde of repoſe will bee the more conformable,  
 and fit their purpoſe better, if it be employed in the reading  
 of ſuch workes, as ſhall not onely yeeld a bare content by  
 the pleaſing and comely compoſure of them, but ſhall alſo  
 give occaſion of ſome learned ſpeculation to the minde,  
 which I ſuppoſe I have effected in theſe bookes of mine:  
 wherein not onely the noveltie of the ſubject, nor the plea-  
 ſingnes of the project, may tickle the Reader with delight,  
 nor to heare ſo many notorious lies delivered perſwaſively  
 and in the way of truth, but becauſe every thing here by  
 mee ſet down, doth in a Comickall faſhion glance at ſome or  
 other of the old Poets, Hiſtoriographers, and Philoſo-  
 phers, which in their writings have recorded many mon-  
 ſtrous and intolerable untruthes, whoſe names I would  
 have

*The Prologue.*

*The minde re-  
quires ſome re-  
creation, as well  
as the bodie.*

*His purpoſe in  
writing this hi-  
ſtorie.*

have quoted downe, but that I knew the reading would be-  
 a He wrote also wray them to you. *Ctesias*, the sonne of *Ctesibolus*, the  
 30. books of the *Cnidian*, wrote of the Region of the *Indians*, and the state  
 Persian History of these Countries, matters, which he neither saw himselfe,  
 Su d. nor ever heard come from the mouth of any man. *Jambulus* also wrote many strange miracles of the great sea,  
 which all men knew to be lies and fictions, yet so compo-  
 sed that they want not their delight: and many others have  
 made choise of the like argument, of which some have pub-  
 lished their owne travells, and peregrinations, wherein  
 they have described the greatnesse of beasts, the fierce con-  
 dition of men, with their strange and uncouth manner of  
 life: but the first father and founder of all this foolerie, was  
 Odyss. &c. *Homer's Ulysses*, who tells a long tale to *Alcinous*, of the  
 fervitude of the windes, and of wild men with one eye in  
 their foreheads that fed upon raw flesh: of beasts with ma-  
 ny heads, and the transformation of his friends by inchant-  
 ed potions, all which hee made the sillie *Phaeakes* beleieve  
 for great sooth. This coming to my perusal, I could not  
 condemne ordinarie men for lying, when I saw it in request  
 amongst them that would be counted Philosophicall per-  
 sons: yet could not but wonder at them, that wri-  
 ting so manifest lies, they should not thinke to bee ta-  
 ken with the manner; and this made mee also ambi-  
 tious to leave some monument of my selfe behinde mee,  
 that I might not be the onely man exempted from this  
 libertie of lying: and because I had no matter of veritie to  
 employ my penne in, (for nothing hath befallne mee worth  
 the writing) I turned my stile to publish untruthes, but  
 with an honeste minde than others have done: for this  
 one thing I confidently pronounce for a truth, that I lie: and  
 this I hope, may be an excuse for all the rest, when I con-  
 fesse what I am faultie in: for I write of matters which I  
 neither saw nor suffered, nor heard by report from others,  
 Tam vacui ca- which are in no being, nor possible ever to have a begin-  
 pis populum- ninge: yet no man therefore in any case give any credit to  
 Phaeacuta- them.  
 vit. Juven.

Disfankering

Disfankering on a time from the pillars of *Hercules*, the winds fitting mee well for my purpose, I thrust into the West Ocean: the occasion that moved mee to take such a voyage in hand, was onely a curiositie of minde, a desire of novelties, and a longing to learne out the bounds of the Ocean, and what people inhabit the farther shoare: for which purpose, I made plentifull provision of victualls and fresh water, got fiftie companions of the same humor to associate mee in my travells, furnished my selfe with store of munition, gave a round summe of money to an expert pilot that could direct us in our course, and new rigg, and repair'd a tall ship strongly, to hold a tedious and difficult journey: Thus sailed wee forward a day and a night with a prosperous winde, and as long as wee had any sight of land, made no great hast on our way: but the next morrow about sunne rising, the wind blew high, and the waves began to swell, and a darknesse fell upon us, so that wee could not see to strike our sailes, but gave our ship over to the winde and weather: thus were we tost in this tempest, the space of three-score and nineteene daies together, on the fourescorth day, the sunne upon a sudden brake out, and we descried not farre off us, an Island full of mountaines & woods, about the which the seas did not rage so boisterously, for the storme was now reasonably well calm'd: there wee thrust in, and went on shoare, and cast our selves upon the ground, and so lay a long time, as utterly tired with our miserie at sea: in the end we arose up, and divided our selves: thirtie we left to guard our ship: my selfe, and twentie more, went to discover the Island, and had not gone above three furlongs from the sea thorough a wood, but wee saw a brazen pillar erected, whereupon Greeke letters were engraven, though now much worne and hard to be discerned, importing, *[Thus farre travelled Hercules and Bacchus:]* there were also neare unto the place, two portraictures cut out in a rock, the one of the quantitie of an acre of ground, the other lesse: which made mee imagine the the lesser to be *Bacchus*, and the other *Hercules*: and giving

*b Two mount-  
taines, one in  
Europe, the o-  
ther in Africke,  
on each side the  
Straits of Gi-  
braltar.*

*It was requisite  
the tempest  
should continue  
thus long, and  
bee saile along-  
ther in the dark,  
lest he should be  
asked the way  
to this strange  
Island.*

*c Antstand in  
the Egean  
sea, famous for  
excellent wines*

*See our Authors  
modesty, for this  
carries more  
probability by  
farre, than that  
a spring of wine  
should rise out  
of the earth.*

*Half a virgin  
& half a tree.*

*Many men  
have thus lost  
themselves, in  
the yeelding to  
the bewitching  
enticements of  
wine and wo-  
men.*

them due adoration: wee proceeded on our journey: and farre wee had not gone, but we came to a river, the streame whereoff seemed to runne with as rich wine, as any is made in *Chios*; and of a great breadth, in some places able to beare a ship, which made mee to give the more credit to the inscription upon the pillar, when I saw such apparant signes of *Bacchus* peregrination: we then resolved to travel up the streame, to finde whence the river had his originall: and when we were come to the head, no spring at all appeared, but mightie great vine trees of infinite number, which from their roots distilled pure wine which made the river run so abundantly: the streame was also well stored with fish, of which we took a few, in taste & colour much resembling wine, but as many as eate of the, fell drunke upon it: for when they were opened & cut up, we found them to be full of lees: after wards mee in xed some fresh-water fish with them, which allayed the strong taste of the wine. We then crost the streame where we found it passable, and came among a world of vines of incredible number, which towards the earth had firme stocks and of a good growth but the tops of them were women, from the hips upwards, having all their proportion perfect and compleat: as painters picture our *Daphne*, who was turned into a tree when shee was overtaken by *Apollo*: at their fingers ends spring out branches full of grapes, and the haire of their heads was nothing else but winding wires and leaves, and clusters of grapes: when we were come to them they saluted us, and joyned bands with us, and spake unto us some in the *Lydis* language, and some in the *Indian* language, but most of them in *Greeke*: they also kist us with their mouthes, but hee that was so kist fell drunke, and was not his owne man a good while after: they could not abide to have any fruit pulled from the, but would roare & crie out pittifully, if any man offered it: some of them desired to have carnall mixture with us, & two of our company were so bold as to entertaine their offer, and could never afterwards be loosed from them, but were knit fast together at their nether parts, from

from whence they grew together, and tooke roote together, and their fingers began to spring out with branches, and crooked wiers, as if they were ready to bring out fruit: whereupon wee forsooke them and fled to our shippes, and told the company at our comming what had betide unto us, how our fellows were entangled, and of their copulation with the vines: then we tooke certaine of our vessels, and filled them, some with water and some with wine out of the river, and lodged for that night neare the shoare. On the morrow wee put to sea againe, the winde serving us weakely, but about noone, when wee had lost sight of the Island, upon a suddaine a whirlwinde caught us, which turned our shippe round about, and lifted us up some three thousand furlongs into the aire, and suffered us not to settle againe into the sea, but wee hung above ground, and were carried aloft with a mightie wind which filled our sailes strongly. Thus for seven daies space and so many nights, were wee driven along in that manner, and on the eight day, wee came in view of a great countrie in the aire, like to a shining Island, of a round proportion, gloriously glittering with light, and approaching to it, we there arrived, and tooke land, and surveying the countrie, we found it to be both inhabited and husbanded: and as long as the day lasted we could see nothing there, but when night was come many other Islands appeared unto us, some greater and some lesse, all of the colour of fire, and another kind of earth underneath, in which were cities, & seas, & rivers, & woods, and mountains, which we conjectured to be the earth by us inhabited: and going further into the land, we were met withall & taken by those kind of people, which they call *Hippogypsians*: these *Hippogypsians* are men riding upon monstrous vultures, which they use instead of horses for the vultures there are exceeding great, every one with 3 heads apiece: you may imagine their greatnesse by this: for every feather in their wings was bigger & longer than the mast of a tall ship: their charge was to sicke about the countrie, & all the strangers they found to bring them to the

*The Island of  
of the Moone.*

*What winds  
blew them  
thither.*

*He closely traces  
their opinion  
who hold the  
Sunne, Moone,  
and Stars to  
be inhabited  
countreies.*

*A made word  
signifying horse-  
vultures, or vul-  
ture-horses, or  
vulture riders:  
and so are the  
rest that follow,  
names coined,  
and composed  
for his purpose.*

King: and their fortune was then to seize upon us, and by them wee were presented to him: As soone as he saw us, he conjectured by our habit what country-men we were, and said, are not you strangers *Greeks*? which when wee affirmed, and how could you make way, said hee, thorow so much aire as to get hither? then wee delivered the whole discourse of our fortunes to him, whereupon hee began to tell us likewise of his owne adventures, how that hee also was a man, by name *Endymion*, and rapt up long since from the earth, as he was asleep, and brought hither, where he was made King of the Countrie, and said it was that region: which to us below seemed to bee the Moone, but hee had us full of good cheare, and feare no danger, for we should want nothing wee stood in need of: and if the warre he was now in hand withall against the Sunne, succeeded fortunately, we should live with him in the highest degree of happinesse: then we asked of him what enemies he had, and the cause of the quarrell: and he answered, *Phaeton* the King of the inhabitants of the Sunne ( for that is also peopled as well as the Moone ) hath made warre against us a long time, upon this occasion. I once assembled all the poore people and needie persons within my dominions, purposing to send a Colonie to inhabit the Morning Starre, because the countrie was desart, and had no bodie dwelling in it: This *Phaeton* envying, crost mee in my designe, and sent his *Hipposynnychs*, to meeete with us in the mid-way, by whom wee were surpris'd at that time, being not prepared for an encounter, and were forced to retire: now therefore my purpose is once againe to denounce warre, and publish a plantation of people there: if therefore you will participate with us in our expedition, I will furnish you every one with a prime Vulture, and armour answerable for service: for to morrow wee must set forwards: with all our hearts, said I, if it please you: then were we feasted and abode with him, and in the morning arose to set our selves in order of battell: for our scouts had given us knowledge that the enemy was at hand:

*Icaromen. c.*

*Endymion King  
of the Moone.*

*The Sunne of  
Phcebus and  
Chymene, who  
having obtained  
leave to ride one  
day about the  
world in his fa-  
thers Chariot,  
though fore a-  
gainst his will,  
by his unskillfull  
driving scorcht  
a great part both  
of heaven and  
earth, and was  
therefore strooke  
dead with a  
thunderbolt by  
Jupiter. Ovid.  
lib.*

*The morning  
there, but the  
evening here.*

hand: our forces in number amounted to an hundred thousand, besides such as bare burthens and enginiers, and the foote forces, and the strange aids: of these fourescore thousand were *Hippogypians*, and twentie thousand, that roode upon *Lachanopters*, which is a mightie great foule, and instead of feathers, covered thicke over with wort leaves: but their wing feathers, were much like the leaves of lettice: after them were placed the *Cancrobolians* and the *Scorodromachians*: there came also to aid as from the beere starre, thirtie thousand *Pyslloxarceans*, and fifty thousand *Anemodromians*: these *Pyslloxarceans*, ride upon great fleas, of which they have their denomination: for every flea among them is as bigge as a flozen elephant: the *Anemodromians* are footmen: yet flew in the aise without feathers in this manner: every man had a large mantle reaching downe to his foot, which the winde blowing against, filled it like a saile, and they were carried along as if they had beene boats: the most part of these in fight were targetiers: it was said also that there were expected from the starres over *Cappadocia*, three score and ten thousand *Struthobolians*, and five thousand *Hippogermanians*. but I had no sight of them, for they were not yet come, and therefore I durst write nothing, though wonderfull and incredible reports were given out of them: this was the number of *Endymions* arms: the furniture was all alike: their helmets of beane hulls, which are great with them and very strong, their breast-plates all of lupines cut into scales, for they take the shels of lupines, and fastening them together, make breast-plates of them which are impenetrable, and as hard as any home: their shields and swords like to ours in *Greece*: and when the time of battell was come, they were ordered in this manner. The right wing was supplied by the *Hippogypians*, where the King himself was in person, with the choicest souldiers in the army, amongst whom wee also were ranged: the *Lachanopters* made the left wing, and the aids were placed in the maine battell as every mans fortune fell: the foot, which in number

The number of  
their forces.

The order of  
Endymions  
battell.

g. They are in  
the Egzean  
sea, in number  
F3.

The order of  
Phaetons bat-  
tell.

ber were about fixe thousand *Myriades*, were disposed of in this manner: there are many spiders in those parts of mightie bignesse, every one in quantitie exceeding one of the Islands *Cyclades*: these were appointed to spinne a webbe in the aire betweene the Moone, and the Morning Starre, which was done in an instant, and made a plaine Champian, upon which the foote forces were planted, who had for their leader, *Nycteron* the sonne of *Eudimachus*, and two other associates. But of the enemies side the left wing consisted of the *Hippomyrmekes*, and among them *Phaethon* himselfe: these are beasts of huge bignesse and winged, carying the resemblance of our emets, but for their greatnesse: for those of the largest size were of the quantitie of two acres, and not onely the riders supplied the place of souldiers, but they also did much mischief with their hornes: they were in number fiftie thousand: in the right wing were ranged the *Aericonopes*, of which there were also about fiftie thousand, all archers riding upon great gnats: then followed the *Aericondages*, who were light armed and footmen, but good souldiers, casting out of slings a farre off huge great turneps and whosoever was hit with them lived not long after, but died with the stink that proceeded from their wounds: it is said they use to anoint their bullets with the poyson of mallows: after them were placed the *Caulomyces*, men at armes and good at handstroakes, in number about fiftie thousand: they are called *Caulomyces*, because their shields are made of mushrums, and their speares of the stalkes of the hearbe *Asparagus*: neare unto them were placed the *Cynobalani-ans*, that were sent from the Dog-starre to aid him, these were men with dogs faces, riding upon winged acornes: but the slingers that should have come out of *Via lactea*, and the *Nephelocentrans* came too short of these aids, for the battell was done before their arrivall, so that they did them no good: & indeed the slingers came not at all, wherefore they say *Phaethon* in displeasure over-ran their countrie: these were the forces that *Phaethon* brought into the field

The fight.

field: and when they were joyned in battell, after the signall was given, and the asses on either side had braied, (for these are to them instead of trumplers) the fight began, and the left wing of the *Heliorans*, or Sunne souldiers, fled presently; and would not abide to receive the charge of the *Hippogypians*, but turned their backs immediately, & many were put to the sword but the right wing of theirs were too hard for our left wings, and drove them back till they came to our footmen, who joyning with them, made the enemies there also turne their backs and flie, especially when they found their owne left wing to be overthrowne. Thus were they wholly discomfited on all hands, many were taken prisoners, and many slaine: much blood was spilt, some fell upon the clouds, which made them looke of a red colour, as sometimes they appeare to us about Sunne setting: some dropt downe upon the earth: which made mee suppose it was upon some such occasion, that *Homer* thought *Jupiter* rained blood for the death of his sonne *Sarpedon*: returning from the pursuit, wee erected two Trophies: one for the fight on foote, which wee placed upon the spiders webbe: the other for the fight in the aire, which wee set up upon the clouds: as soone as this was done, newes came to us by our scouts, that the *Nephelocentaur*s were coming on, which indeed should have come to *Phaethon* before the fight. And when they drew so neare unto us that we could take full view of them, it was a strange sight to behold such monsters, composed of flying horses & men: that part which resembled mankinde, which was from the waist upwards, did equall in greatness the *Rhodian Colossus*, and that which was like a horse, was as bigge as a great shippe of burden: and of such multitude that I was fearefull to set downe their number, lest it might be taken for a lie: and for their leader, they had the *Sigistarius* out of the *Zodiacke*: vvhhen they heard that their friends were foyled, they sent a messenger to *Phaethon* to renewe the fight: vvhereupon they set themselves in aray, and fell upon the *Selenitans* or *Zodiacke*.

R

the

the Moone souldiers that were troubled, and disordered in following the chace, & scattered in gathering the spoiles, and put them all to flight, and pursued the King into his citie, and killed the greatest part of his birds, overturned the Trophies hee had set up, and overcame the vvhole countrie that was spunne by the spiders: My selfe and two of my companions were taken alive: when *Phacchôn*, himselfe was come, they set up other Trophies in token of victorie, and on the morrow vvece vvere carried prisoners into the Sunne, our armes bound behinde us with a piece of the cobweb: yet would they by no means lay any siege to the citie, but returned and built up a wall in the midst of the aire, to keepe the light of the Sunne from falling upon the Moone, & they made it a double wall, wholly compact of clouds, so that a manifest eclipse of the Moone ensued, and all things detained in perpetuall night: wherewith *Eudymion* was so much oppressed, that he sent Embassadors to intreat the demolishing of the building, and beseech him that hee would not damne them to live in darknesse, promising to pay him tribute, to be his friend and associate, and never after to stirre against him: *Phacchôn* counsell twice assembled to consider upon this offer: and in their first meeting would remit nothing of their conceived displeasure, but on the morrow they altered their mindes to their termes. The *Heliotans* and their colleagues have made a peace with the *Selenitans* and their associates upon these conditions, that the *Heliotans* shall cast downe the wall, and deliver the prisoners that they have taken, upon a reasonable ransom: and that the *Selenitans* should leave the other starres at libertie, and raise no warre against the *Heliotans*, but aid and assist one another, if either of them should be invaded: that the King of the *Selenitans* should yearly pay to the King of the *Heliotans* in way of tribute, ten thousand vessels of dewe, and deliver ten thousand of their people to be pledges for their fidelitie: that the Colonies to be sent to the Morning starre, should be joyntly supplied by them both, and libertie given to any

The reason of  
the Moones E-  
clipse.

else that would; to be flagers in it, that these articles of  
 peace should be ingraven in a pillar of amber, to be erected  
 in the midst of the aire upon the confines of their country:  
 for the performance whereof were sworne of the *Heli-* These names of  
*rans, Pyramids, and Therides, and Phlagians* and if the *Sele-* the inhabitants  
*nians, Nyctor, and Menim, and Polydamper*: thus was the of the Sunne, are  
 pleace concluded, the wall immediately demolished, and taken from things  
 what were prisoners delivered: being returned into the belonging to the  
 Moone, they came forth to meet us, *Endymion* himselfe and day, those of the  
 all his friends: who comforted us with tears, and desired Moone from  
 us to make our abode with him, and to be partners in the things appertai-  
 colonie: promising to give mee his owne sonne in marri- ning to the  
 age (for there are no women amongst them) which I by no night.  
 meanes would yeeld unto, but desired of all towes, to be  
 dismissed againe into the sea: and bee finding it impossible  
 to perswade us to his purpose, after seven daies fasting,  
 gave us leave to depart. Now, what strange novelties wor- The strange no-  
 thy of note I observed during the time of my abode there, velties hee ob-  
 I will relate unto you. The first is, that they are not begot- serv'd in those  
 ten of women but of mankind: for they have no other parts.  
 marriage but of males: the name of women is utterly un-  
 knowne among them: until they accomplish the age of five  
 and twentie yeares, they are given in marriage to others:  
 from that time forwards they take others in marriage to  
 themselves: for as soone as the infant is conceived the legge  
 begins to swell, and afterwards when the time of birth is  
 come, they give it a lance and take it out dead: then they Why that part  
 lay it abroad with open mouth towards the vvinde, and so which we terme  
 it takes life: and I thinke thereof the *Grecians* call it the the calfe, is cal-  
 bellic of the legge, because therein they beare their chil- led by the Gre-  
 dren instead of a belly. I will tell you now of a thing more cians the belly  
 strange than this: there are a kinde of men among them of the legge.  
 called *Dendritans*, which are begotten in this manner: they  
 cut out the right stone out of a mans codd, and set it in  
 their ground, from which springeth up a great tree of  
 flesh, with branches and leaves, bearing a kinde of fruit  
 much like to an acorne, but of a cubite in length, which  
 Ra they

they gather when they are ripe, and cut men out of them: their privie members are to be set on, and taken off, as they have occasion: rich men have them made of Ivorie, poore men of wood, vvhetherwith they performe the act of generation, and accompanie their spowles: vvhhen a man is come to his full age hee dieth not, but is dissolved like smoake and is turned into aire. One kinde of food is common to them all: for they kinde a fire and broyle frogges upon the coales, vvhich are with them in infinite numbers flying in the aire, and whilst they are broyling, they sit round about them, as it were about a table; and lappe up the smoake that riseth from them, and feast themselves therewith, and this is all their feeding: for their drinke, they have aire beaten in a mortar; which yeeldeth a kinde of moysture much like unto dew: they have no avoydance of excrements, either of urine or dung, neither have they any issue for that purpose, like unto us: their boyes admit copulation, not like unto ours, but in their hammes, a little above the calse of the legge, for there they are open: they hold it a great ornament to be bald, for hairie persons are abhord with them, and yet among the Starres that are Comets, it is thought commendable, as some that have travelled those coasts reported unto us: such beards as they have, are growing a little above their knees: they have no nailes on their feete, for their whole foote is all but one toe: every one of them at the point of his rumpe, hath a long colewort growing out in stead of a tale, alwaies greene and flourishing, which though a man fall upon his backe, cannot be broken: the dropping of their noses is more sweete than honey: when they labour or exercise themselves, they annoint their bodie with milke: whereinto if a little of that honey chance to drop, it will be turned into cheese: they make very fat oile of their beanes, and of as delicate a savour as any sweet ointment: they have many vines in those parts, which yeeld them but water: for the grapes that hang upon the clusters are

*Their food.*

*Their drinke.*

*Because that  
Comets seeme to  
be hairie, and  
have their name  
from thence.*

are like our halesstones: and I verily thinke, that when the vines there are shaken with a strong winde, there falls a storme of haile amongst us, by the breaking down of those kinde of berries: their bellies stand them instead of satchels, to put in their necessities, which they may open and shut at their pleasure, for they have neither liver, nor any kind of entralls, onely they are rough and hairie within, so that when their young children are cold, they may be inclosed therein to keepe them warme: the rich men have garments of glasse; very soft and delicate, the poorer sort of brasse woven, whereof they have great plentie, which they inleame with water, to make it fit for the workman, as we do our wooll. If I should write what manner of eies they have, I doubt I should be taken for a liar, in publishing a matter so incredible: yet I cannot chuse but tell it: for they have eyes to take in and out as please themselves: and when a man is so disposed, hee may take them out and lay them by till hee have occasion to use them, and then put them in and see againe: many when they have lost their owne eies, borrow of others: for the rich have many lying by them: their eares are all made of the leaves of plane-trees, excepting those that come of acornes, for they onely have them made of vwood. I saw also another strange thing in the same court: a mightie great glasse, lying upon the top of a pit, of no great depth, whereinto, if any man descend, hee shall heare every thing that is spoken upon the earth: if hee but looke into the glasse, hee shall see all cities, and all nations as well as if hee were among them: there had I the sight of all my friends, and the whole countrie about: whether they saw mee or not I cannot tell: but if they beleeve it not to be so, let them take the paines to goe thither themselves and they shall finde my words true: then we tooke our leaves of the king, and such as were neare him, and tooke shipping, and departed: at which time *Endymion* bestowed upon mee two mantles made of their glasse, & five of brasse, with a compleat armour of those shells of lupines,

*The cause of  
haile.  
The like is assign-  
ed by the Poets  
of the Gorgons,  
three sisters that  
had but one eye  
amongst them  
which they used  
by turnes when  
they went a-  
broad.*

all which I left behinde mee in the whales and sent with us a thousand of his *Hippogypians* to conduct us five hundred furlongs on our way: In our course we coasted many other countries, and lastly arrived at the morning starre now newly inhabited, where wee landed, and tooke in fresh water: from thence wee entred the *Zodiake*, passing by the Sunne, and leaving it on our right hand tooke our course neare unto the shoare, but landed not in the country, though our companie did much desire it, for the winde would not give us leave: but wee saw it was a flourishing region, far, and well watered, abounding with all delights: but the *Nephelocentaures* espying us, who were mercenary souldiers to *Phaethon*, made to our ship as fast as they could, and finding us to be friends, said no more unto us, for our *Hippogypians* were departed before: then wee made forwards, all the next night and day, and about evening-tide following wee came to a citie called *Lychnopolis*, still holding on our course downewards: this citie is seated in the aire betweene the *Pleiades* and the *Hyades*, somewhat lower than the *Zodiake*, and arriving there, not a man was to be seene, but lights in great numbers running to and fro, which were employed, some in the market place, and some about the haven, of which many were little, and as a man may say, but poore things, some againe were great and mightie exceeding glorious and resplendent, and there were places of receipt for them all, every one had his name as well as men, and we did heare them speake: these did us no harme, but invited us to feast with them, yet we weare so fearfull, that we durst neither eate nor sleepe as long as wee were there: their court of justice standeth in the midst of the citie, where the governour sitteth all the night long calling every one by name, and hee that answereth not is adjudged to die, as if he had forsaken his rankes: their death is to be quenched: wee also standing amongst them sawe what was done, and heard what answers the lights made for themselves, and the reasons they alleaged for tarrying so long: there wee also knew our owne light, and spake un-

The citie of  
lights.

A very proper  
death.

to

to it, and questioned it of our affaires at home, and how all did there, which related every thing unto us: that night we made our abode there, and on the next morrow returned to our ship: and sailing neare unto the clouds had a sight of the citie *Nephelococcgia*, which wee beheld with great wonder, but entred not into it, for the winde was against us: the King thereof was *Coronus* the sonne of *Coryphion*: and I could not chuse but thinke upon the Poet *Aristophanes*, how wise a man hee was, and how true a reporter, and how little cause there is to question his fidelitie for what hee hath written. The third after, the Ocean appeared plainly unto us, though we could see no land, but what was in the aire: and those countries also seemed to be fierie and of a glittering colour: the fourth day about noone, the winde gently forbearing, settled us faire and leasurely into the sea: and as soone as wee found our selves upon water, we were surpris'd with incredible gladnesse, and our joy was unexpressible: we feasted and made merrie with such provision as wee had, we cast our selves into the sea, and swamme up and downe for our disport, for it was a calme. But oftentimes it fallerh out, that the change to the better, is the beginning of greater evils: for when wee had made onely two daies saile in the water, as soone as the third day appeared, about Sun-rising, upon a sudden wee saw many monstrous fishes and whales: but one above the rest containing in greatnesse fifteene hundred furlongs, which came gaping upon us and troubled the sea round about him, so that hee was compassed on every side with froth and foam, shewing his teeth a farte off, which were longer than any beech trees are with us, all as sharpe as needles, and as white as Ivorie; then wee tooke, as wee thought, our last leaves one of another, and embracing together, expected our ending day: the monster was presently with us, and swallowed us up shippe and all: but by chance, he caught us not betweene his chops, for the ship first thorow the void passages downe into his entralls: when we were thus got within him wee continued a good while

*As some have affirmed every countie to be governed specially by some particular Star, so hee saignes a light in this city for everie nation which could tell all that was done amongst them.*  
*In his Comedie called the Clouds, which hee wrote against Socrates.*

*A fish of an indifferant size.*

*A countrie  
within the  
whale.*

while in darkenesse and could see nothing, till hee began to gape, and then we perceived it to be a monstrous whale of a huge breadth and height, bigge enough to containe a citie that would hold tenne thousand men: and within wee found small fishes, and many other creatures chopt in pieces, and the masts of ships, and ankers, and bones of men, and luggage: in the midst of him was earth and hills, which were raised, as I conjectured, by the settling of the mudde which came downe his throat: for woods grew upon them and trees of all sorts, and all manner of hearbes, and it looked as if it had beene husbanded: the compasse of the land was two hundred and fortie furlongs: there were also to be seene all kind of seafowle, as gulls, halcyons, and others that had made their nests upon the trees: then wee fell to weeping abundantly: but at the last I row'd up my companie, and propt up our ship: and stroke fier: then wee made ready supper of such as wee had, for abundance of all sort of fish lay ready by us, and wee had yet water enough left which wee brought out of the Morning Starre: the next morrow wee rose to watch when the whale should gape: and then looking out, we could sometimes see mountaines, sometimes onely the skies, and many times Islands: for we found that the fish carried himselfe with great swiftnesse to every part of the sea: when we grew weary of this, I tooke seaven of my company, and went into the wood to see what I could finde there, and wee had not gone above five furlongs, but we light upon a temple erected to *Neptune*, as by the title appeared: and not farre off wee espied many sepulchers and pillars placed upon them, with a fountaine of cleare water close unto it; we also heard the barking of a dogge, and saw smoake rise a farre off, so that wee judged there was some dwelling thereabout: wherefore making the more hast, wee lighted upon an old man and a youth, who were very busie in making a garden and in conveying water by a channell from the fountaine into it: whereupon we were surpris'd both with joy and feare: and they also were brought into the same taking, and for a long time remained

mained mute: but after some pause, the old man said: what  
 are yee, you strangers? any of the sea spirits? or. miserable  
 men like unto us? for wee that are men by nature, borne  
 and bred in the earth, are now sea-dwellers, and swimme  
 up and downe within the Continent of this whale, and  
 know not certainly what to thinke of our selves: wee are  
 like to men that be dead, and yet beleeve our selves to be  
 alive. Whereunto I answered: for our parts, father, wee  
 are men also, newly come hither, and swallowed up ship  
 and all but yesterday: and now come purposely within this  
 wood, which is so large and thicke: some good angell, I  
 I thinke did guide us hither to have the sight of you,  
 and to make us know, that wee are not the lonely men  
 confin'd within this monster: tell us therefore your for-  
 tunes. vvee beseech you, vvhay you are, and how you  
 came into this place: but hee answered; you shall not  
 heare a word from mee, nor aske any more questions,  
 untill you have taken part of such viands as vvee are  
 able to afford you: so hee tooke us, and brought us into  
 his house, which vvas sufficient to serue his turne, his  
 pallets vvere prepared, and all things rife made readie:  
 then hee set before us herbes, and nuts, and fish, and  
 fild out of his owne wine unto us: and when vvee vvere  
 sufficiently satisfied, hee then demanded of us vvhay  
 fortunes vvee had endored; and I related all things to  
 him in order that had betide unto us, the tempest, the pas-  
 sages in the Iland, our navigation in the aire, our waire, and  
 all the rest, even till our diving into the whale, vvhreat he  
 vvondered exceedingly, and began to deliver also what  
 had befallne to him, and said: by linage, O yee strangers, I  
 am of the Iste<sup>m</sup> Cyprus, and travelling from mine owne  
 countrie as a marchant, with this my sonne you see here,  
 and many other friends with mee, made a voyage for Ita-  
 lie in a great ship full fraught vvith marchandise, vvchich  
 perhaps you have scene broken in pices in the mouth of  
 the vvhole: vvee sailed vvith faire weather, till wee vvere  
 as faire as Sicilie: but there we were overtaken with such a  
 boistrous

*It was a cu-  
 some in an-  
 cient times to en-  
 tertaine all  
 strangers with  
 a feast before  
 they enquired  
 of their affaires,*

*in An Island in  
 the easterne  
 part of the Me-  
 diterranean sea,  
 betwixt Syria  
 and Cilicia.*

boistrous storme, that the third day wee were driven into the Ocean, where it was our fortune to meete with this whale which swallowed us all up, and onely wee two escaped with our lives, all the rest perished, whom wee have here buried and built a Temple to *Nepetune*: ever since we have continued this course of life, planting hearbs & feeding upon fish and nuts: here is wood enough you see, and plentie of vines which yeeld most delicate wine: we have also a well of excellent coole water, which it may be you have scene: wee make our boddes of the leaves of trees, and burne as much wood as wee will: wee chase after the birds that flie about us, and goe out upon the gills of the monster to catch after live fishes: here wee bath our selves when wee are disposed, for wee have a lake of salt water not farr off, about some twentie furlongs in compass, full of sundrie sorts of fish, in which wee swimme and saile upon in a little boat of our owne making, This is the seven and twentieth yeare of our drowning, and with all this wee might be well enough contented, if our neighbours, and borderers about us were not perverse and troublesome, altogether insociable and of tyrne condition, Is it so indeed, said I, that there should be any within the whale but your selves? many said hee, and such as are unconcitable towards strangers, and of monstrous and deformed proportions: the western countries, and the tail-part of the wood are inhabited by the *Torychanians*, that looke like oyles, with faces like a lobster: these are vvarlike, fierce, and feed upon raw fish: they that dwell towards the right side, are called *Tricnemodians*, which have their upper parts like unto men, their lower parts like oases, and are lesse offensive than the rest: On the left side inhabits the *Cynicarchians* and the *Thinocephelians*, which are in league one with another: the middle region is possesst by the *Pagorodians*, and the *Pistopodians*, a warlike nation and full of sinne: as for us, we dwell towards the mouth, in the most part desert, at our ease with the sea: yet am I faine to take that for my dwelling, paying yearly

to.

to the *Pistopodians*, in way of tribute, five hundred oysters: of so many nations doth this countrie consist: wee must therefore devise among our selves, either how to be able to fight with them, or how to live among them. What number may they all amount unto, said I: more than a thousand hee: and what armour have they? none at all, said hee, but the bones of fishes: then were it our best course, said I, to encounter them, being provided as wee are, and they without weapons: for if wee prove too hard for them we shall afterward live out of feare: this wee concluded upon, and went to our ship to furnish our selves with armes: the occasion of vvarre wee gave by Nonpayment of tribute, which then was due: for they sent their messengers to demand it, to whom hee gave a harsh and scornfull answer, and sent them packing with their arrant: but the *Pistopodians* and *Papiradians*, taking it ill at the hands of *Scintharus*, for so was the man named, came against us with great tumult: & we suspecting what they would do, stood upon our guard to wait for them, and laid five and twentie of our men in ambush, commanding them as soone as the enemy was past bye, to set upon them: who did so, and arose out of their ambush, and fell upon the reare: wee also being five and twentie in number (for *Syratharus* and his

*Who supplied  
the rooms of  
the two that  
were lost.*

some were marshalled among us) advanced to meet with them, and encountered them with great courage and strength: but in the end wee put them to flight and pursued them to their very denes: of the enemies were slaine an hundred three-score and tenne: and but one of us beside *Trigles* our pilot, who was thrust thorow the backe with a fishes ribbe: all that day following, and the night after, wee lodged in our trenches, and set on end a drie backe bone of a Dolphin, instead of a Trophie: The next morrow the rest of the countrie people perceiving what had happened, came to assault us: the *Tarichanians*, were ranged in the right vving, with *Pelamus* their Captaine: the *Thyncephalians* were placed in the left vving, the *Carcinocoridian* made up the maine battell: for the *Tritonemendians*

stirred not, neither would they joyne with either part : about the temple of *Neptune* vvee met vwith them, and joy-  
ned fight vwith a great crye, vvhich vvas answered vwith  
an echo out of the whale as if it had beene out of a cave :  
but vvee soone put them to flight being naked people, and  
chaled them into the vwood, making our selves masters of  
the countrie: soone after they sent Embassadors to us, to  
crave the bodys of the dead, & to treat upon conditions of  
peace : but vvee had no purpose to hold friendship vwith  
them, but set upon them the next day, & put them all to the  
sword, except the *Tristramondians*, vwho seeing how it  
fared vwith the rest of their fellowes, fled away thorow  
the gills of the fish, and cast themselves into the sea : then  
vvee travelled all the countrie over, vvhich now was desert,  
& dwelt there afterwards vwithout feare of enemies, spen-  
ding the time in exercise of the body, & in hunting, in plant-  
ing vineyards, and gathering fruit of the trees, like such  
men as live delicately, and have the world at will, in a spa-  
tious and unavoidable prison: this kinde of life led vve for  
a yeare and eight moneths : but when the fifth day of the  
ninth moneth was come, about the time of the second o-  
pening of his mouth ( for so the vvhale did once every  
howre, vvhich vvee conjectured how the houres yvent  
away ) I say about the second opening, upon a sudden, wee  
heard a great crye, and a mightie noise, like the calls of mar-  
riners, and the stirring of oares, vvhich troubled us not a  
little: vvhich vvee crept up to the very mouth of the  
fish, and standing vwithin his teeth, saw the strangest sight  
that eye eye beheld : men of monstrous greatnesse, halfe a  
furlong in stature, sailing upon mightie great Islands, as if  
they were upon shipboard: I know you vwill thinke this  
smells like a lie, but yet you shall have it: the Islands were  
of a good length indeed, but not very high, containing a-  
bout an hundred furlongs in compasse, everie of these car-  
ried of those kinde of men, eight and twentie, of vvhich  
some sat on either side of the Island, and rowed in their  
course with great *Gypse* trees, branches, leaves & all, instead

A gaping clock.

of oares: on the sterne or hinder part, as I take it, stood the  
 governour, upon a high hill, with a brazen rudder of a fur-  
 long in length in his hand: on the fore-part stood fortie  
 such fellows as those, armed for the fight, resembling men  
 in all points, but in their haire, which was all fire and burne  
 clearly, so that they needed no helmets: instead of sailes,  
 the wood growing in the Island did serve their turnes, for  
 the winde blowing against it, drave forward the Island like  
 a ship, and carried it which way the governour would have  
 it, for they had Pilots to direct them, and were as nimble to *A strange sea-*  
 be stird with oares as any long boate: at the first wee had *fight.*  
 the sight but of two or three of them: afterwards appeared  
 no lesse than sixe hundred, which dividing themselves in  
 two parts, prepared for incounter, in which many of them  
 by meeting with their barkes together were broken in  
 pieces, many were turned over and drowned: they that  
 closed, fought lustily, and would not easily be parted, for  
 the souldiers in the front shewed a great deale of valour,  
 entring one upon another, and kill'd all they could, for  
 none were taken prisoners: instead of iron graples, they  
 had mightie great *Polypodes* fast tied, which they cast at  
 the other, and if they once laid hold on the wood, they *n A fish with*  
 made the Isle sure enough for stirring: they darted and *many feet.*  
 wounded one another with oysters that would fill a waine,  
 and sponges as bigge as an acre; the leader on the one side  
 was *Eolocentaurus*, and of the other *Thalassopotes*: the  
 quarell, as it seemes, grew about taking a bootie: for they  
 said that *Thalassopotes*, drave away many flockes of dol-  
 phines that belonged to *Eolocentaurus*, as vvee heard  
 by their clamours one to another, and calling upon  
 the names of their kings: but *Eolocentaurus* had  
 the better of the day and sunke one hundred and fif-  
 tie of the enemies Islands, and three they tooke  
 vvith the men and all: the rest vvithdrew themselves  
 and fled, vvhom the other pursued, but not farre, because  
 it grew towards evening, but returned to those that  
 were wrackt & broken, which they also recovered for the  
 most.

most part, and tooke their owne away with them: for on their part there were no lesse than fourescore Ilands drowned: then they erected a Trophie for a monument of this Island fight, and fastned one of the enemies Ilands with a stake upon the head of the whale: that night they lodged close by the beast, casting their cables about him, and anchored neare unto him: their ankers are huge & great made all of glasse, but of a wonderfull strength: the morrow after when they had sacrificed upon the top of the whale, and there buried their dead, they sailed away, with great triumph and songs of victorie, and this was the manner of the Ilands fight.

### *The second Booke.*

Vpon this wee began to be weary of our abode in the whale, and our carriance there did much trouble us, we therefore let all our wits a worke to finde out some means or other to cleare us from our captivitie: first, wee thought it would do well to digge a hole thorow his right side, and make our escape that way forth; which we began to labour at lustily: but after we had pierced him five furlongs deep, and found it was to no purpose, we gave it over. Then wee devised to set the wood on fire, for that would certainly kill him without all question, and being once dead, our issue would be easie enough: this we also put in practice, and began our project at the taile end, which burnt seven daies, and as many nights, before hee had any feeling of our fire workes: upon the eighth and ninth daies we perceived he began to grow sickly: for hee gaped more dully than he was wont to do, and sooner closed his mouth againe: the tenth and eleventh he was thoroughly mortified, and began to stinke: upon the twelfth day wee bethought our selves, though almost too late, that unlesse wee underpropt his chops, when hee gaped next, to keepe them from closing, wee should be in danger of perpetuall imprisonment with-

*They set the  
whale on fire.*

in

in his dead carcasſe, and there miſerably periſh, wee there-  
fore pitcht long beames of timber upright within his  
mouth to keepe it from ſhutting, and then made our ſhip  
in a readineſſe, and provided our ſelves with ſtore of freſh  
water, and all other things neceſſary for our uſe, *Scinbarum*  
taking upon him to be our pilot, and the next morrow the  
whale died: then wee haled our ſhip thorow the void paſ-  
ſages, and faſtning cables about his teeth, by little and little  
ſetled it into the Sea, and mounting the backe of the whale,  
ſacrificed to *Neptune*, and for three daies together, took up  
our lodging hard by the Trophie, for wee were becalm'd:  
the fourth day wee put to ſea, and met with many dead  
corpses that periſhed the late ſea-fight, which our ſhip hit  
againſt, whoſe bodies we tooke meaſure of with great ad-  
miration, and ſailed for a few daies in very temperate wea-  
ther. But after that the North wind blew ſo bitterly, that  
a great froſt enſued, wherewith the whole ſea was all fro-  
zen up, not onely ſuperficially upon the upper part, but in  
depth alſo the depth of foure hundred fadomes, ſo that we  
were faine to forſake our ſhip and runne upon the Ice: the  
winds ſitting long in this corner, and we not able to indure  
it, put this deviſe in practice, which was the invention of  
*Scinbarum*: with mattocks and other instruments, wee  
made a mightie cave in the water, wherein wee ſheltered  
our ſelves for tie daies together: in it wee kindled fire, and  
fed upon fiſh of which wee found great plenty in our dig-  
ging: at the laſt, our proviſion ſinking ſhort, wee returned to  
our frozen ſhip which wee ſet upright, and ſpreading her  
ſailcs, went forward as well as if wee had beene upon wa-  
ter, ſlowely and gently ſliding upon the Ice: but on the  
ſift day the water grew warme, and the froſt brake, and all  
was turned to water againe. Wee had not ſailed three hun-  
dred furlongs for wards, but wee came to a little Iſland that  
was deſart, where we onely tooke in freſh water (which  
now began to faile us) and with our ſhot killd two wild  
bulles, and ſo departed: theſe bulles have their hornes  
growing not upon their heads, but under their eyes: as  
*Momus* ſaies.

*Momus ſaies*  
*ſauld with Ju-*  
*piter for not ſe-*  
*ting the bulls*  
*hornes in this*  
*manner* *Ariſt. de*  
*part. ani. l. 3. he*  
*was the god of*  
*ſeaſting, and of*  
*carping amongſt*  
*the Heathen,*  
*Helioc. in his*  
*Theog. ſaies*  
*that hee was the*  
*ſon of the night,*  
*but begotten*  
*without a fa-*  
*ther.*

b A sea Nymph  
daughter of  
Nereus & Do-  
ris, so called be-  
cause of her  
whitenesse, as  
pure as milke.  
c Of her Nep-  
tune begot Pe-  
lias, and Ne-  
leus the father  
of Nestor.  
d Hee was King  
of Elis a terri-  
torie of Pello-  
ponnesus, and  
for imitating  
the thunder, by  
thundering his cha-  
riot over a  
bridge of brasse,  
was slaine with  
a thunderbolt  
by Iupiter.

*Monius* thought it better. Then we entred into a sea, not of water, but of milke, in which appeared a white Island full of vines: this Island was onely a great cheese, well prest (as wee afterwards found when wee fed upon it) about some five and twentie furlongs in bignesse: the vines were full of clusters of grapes, out of which wee could crush no wine but onely milke: in the midst of the Island, there was a temple built, dedicated to *Galatea*, one of the daughters of *Nereus*, as by the inscription appeared: as long as we remained there, the soile yeelded us food and victuals, and our drinke was the milke that came out of the grapes: in these, as they said, raigneth *Tyro*, the daughter of *Salmonus*, who after her departure, received this guerdon at the hands of *Neptune*: in this Island wee rested our selves five daies, and on the sixth put to sea againe, a gentle gualc attending us, and the seas all still and quiet. The eight day as wee sailed onward, not in milke any longer, but in salt and azure water, wee saw many men running upon the sea, like unto us every way forth, both in shape and stature, but onely for their feete which were of corke; whereupon I suppose they had the name of *Phelopodes*: we marvelled much when wee saw they did not sinke, but keepe above water, and travell upon it so boldly: these came unto us, and saluted us in the *Gracian* language, and said they were bound towards *Phello*, their owne countrie, and for a while ranne along by us, but at last turned their owne way and left us, wishing us a happie and prosperous voyage. Within a while after many Islands appeared, and neare unto them, upon our left hand stood *Phello*, the place whereunto they were travelling, which was a citie seated upon a mightie great and round corke. Further off, and more towards the right hand, wee saw five other Islands, large and mountainous, in which much fire was burning: but directly before us, was a spacious flat Island, distant from us not above five hundred furlongs: and approaching somewhat neare unto it, a wonderfull fragrant aire breathed upon us, of a most sweet and delicate smell, such as *Herodotus* the storie-  
writer

writer saith ariseth out of *Arabia* the happie, consisting of a mixture of roses, daffadills, gilli-flowres, lillies, violets, myrtles, baies, and blossomes of vines: Such a daintie & odoriferous savour was conveyed unto us: being delighted with this smell, and hoping for better fortunes after our long labours, wee got within a litle of the Isle, in which wee found many havens on every side, not subject to overflowing, and yet of great capacitie and rivers of cleare water emptying themselves easily into the sea: with meadows and hearbes, and muscull birds, some singing upon the shoare, and many upon the branches of trees, a still and gentle aire compassing the whole countrie: when pleasant blasts gently stirred the woods, the motion of the branches made a continuall delightfome melodie, like the sound of wind instruments in a solitarie place: a kinde of clamour also was heard mixt with it, yet not tumultuous nor offensive, but like the noise of a banquet, when some do play on winde instruments, some commend the musicke, and some with their hands applaud the pipe, or the harpe, all which yielded us so great content, that wee boldly entred the haven, made fast our ship and landed, leaving in her onely *Scintharus*, and two more of our companions behinde us, passing along thorow a sweete meadow, wee met with the guards that used to saile about the Island, vvho tooke us, and bound us vvith garlands of roses (which are the strictest bands they have) to be carried to their governour: from thence wee heard as wee were upon the way, that it was the Island of those that are called blessed, and that *Rhadamanthus* was governour there, to vvhom wee were brought and placed the fourth in order of them that vv ere to be judged: the first triall was about *Ajax* the sonne *Telamon*, whether hee vv ere a meete man to be admitted into the societie of the Heroes, or not: the objections against him vv ere his madnesse: and the killing of himselfe: and after long pleading to and fro, *Rhadamanthus* gave this sentence, that for the present hee should be put to *Hippocrates* the Phisitian of *Cone*, to be selfe.

T

purged

c See the Tj-  
ant. y.

*Acronyphie*  
concerning *A-*  
*jax*, who being  
overcome by the  
eloquence of  
Vlysses about  
Achilles ar-  
mour, fell mad  
and slew him-  
selfe.

f Hippolyta.  
g Ariadne, and  
Phædra.  
h Alexander  
the great.  
i The sonne of  
Amilchar, and  
Generall of the  
Carthaginians  
against the Ro-  
mans, see Plu-  
tarch in his life.  
k The sonne of  
Cambises who  
translated the  
kingdome from  
the Medes to  
the Persians, see  
the surveyors.  
The younger Sy-  
rus was the son  
of Darius No-  
thus, and bro-  
ther to Arta-  
xerxes, of whom  
Xenophon.  
l Plutarche  
hence crieth the  
city of the bles-  
sed, and the E-  
lysian fields, &  
and to their per-  
petuall fame,  
antolies Homer  
and all the Ro-  
m.

purged with *Elisburn*, and upon the recoverie of his wits  
to have admittance: the second was a controversie of love,  
*Theſeus* and *Monelans* contending; which had the better  
right to *Hellen*: but *Rhadamantibus* gave judgement on  
*Monelans* side, in respect of the manifold labours and pe-  
rills he had incur'd for that marriage sake; whereas *Theſeus*  
had wives enough beside to live withall as the *Amazon*,  
and the daughters of *Minos*: the third was a question of  
precedencie, betwene *Alexander* the sonne of *Philip*,  
and *Hannibal* the *Carthaginian*, in which *Alexander* was  
prefer'd and his throne placed next to the elder *Cyrus* the  
*Persian*: In the fourth place we appear'd, and he demanded  
of us, what reason wee had, being living men, to take land  
in that sacred country, and wee told him all our adventu-  
res in order as they befell us: then he commanded us to  
stand aside, and considering upon it a great while, in the  
end propos'd it to the benchers, which were many, and a-  
mong them *Crissides* the *Athenian*, turnamed the just:  
and when heo was provided what sentence to deliver, hee  
said, that for our busie curiositie, and needlesse travels, wee  
should be accountable after our death: but for the present,  
we should have a time limited for our abode, during which  
wee should feast the *Flowers*, and then depart, preſixing us  
seven months libertie to conclude our exaſiance, and no  
more: then our garlands fell off from us of themselves, and  
wee were set loose, and led into the citie to feast with the  
blessed: the citie was all of gold, compassed with a wall  
made of the precious stone *Smaragdus*, which had seven  
gates, every one cut out of a whole peece of timber of cin-  
namon: the pavement of the city, & all the ground within  
the walls was *Ivorie*: the temples of all the gods are built  
of *Beryll*, with large altars made all of one whole *Am-  
ethyst* upon which they offer their sacrifices: about the  
citie runneth a river of most excellent sweet ointment, in  
breadth an hundred cubits of the larger measure, and so  
deepe that a man may swimme in it with ease: for their  
bathes, they have great houses of glasse, which they warme  
with

with cinnamon: and their bathing tubbes are filled with warme dew instead of water: their onely garments are cob-webs of purple colour, neither have they any bodies, but are intangible and without flesh, a meer shape and presentation onely: and being thus bodilesse, they yet stand, and are moved, are intelligent, and can speake: and their naked soules seemeth to vvander up and downe, in a corporall likenesse: for if a man touch them not, he cannot say otherwise, but that they have bodies, altogether like shadows standing upright, and not, as they are of a darke colour: no man waxeth any older there than hee was before, but of what age hee comes thither, so hee continues: neither is there any night with them, nor indeed cleare day: but like the twilight towards morning before the Sun be up, such a kinde of light do they live in: they know but one season of the yeare which is the spring, and feele no other wind but *Zephirus*: the region flourisheth with all Homers, sorts of flowres, and vvith all pleasing plants fit for shade: their vines beare fruit twelve times a yeare, twice in one moneth once, their pomegranate trees, their apple trees, and their other fruit, they say beare thirteene times in the yeare: for in the moneth called *Minow* they beare twice. Instead of wheate, their eares beare them loaves of bread ready baked, like unto mushrooms: about the citie are thrie hundred threescore and five vvells of vvater, and as many of honey, and five hundred of sweete oingment, for they are lesse than the other: they have seven rivers of milke and eight of vvine: they keepe their feast vvithout the citie, in a field called *Elysium*, vvhich is a most pleasant meadow invironed vvith vvoods of all sorts, so thicke that they serve for a shade to all that are invited, vvho sit upon beds of flowres, and are waited upon, and have every thing brought unto them by the vvindes, unlesse it be to have the wine filled: end that there is no need of: for about the banketing place are mightie great trees growing of cleare and pure glasse: and the fruit of those trees are drinking cups and other kinde of vessels of what fashion or great-

ness you will: and every man that comes to the feast gathers one or two of those cups, and sets them before him, which will be full of wine presently, and then they drinke: instead of garlands, the nightingales, and other muscalt birds, gather flowers with their becks out of the meadowes: adjoyning, and flying over their heads, with chirping notes scatter them among them: they are anointed with sweet ointment in this manner: sundrie clouds draw that unguent out of the fountains and the rivers, which settling over the heads of them that are at the banquet, the least blast of winde makes a small raine fall upon them like unto a dowe: After supper they spend the

m For he was in  
most esteeme a-  
mong the sancti-  
ents.

n Vlysses had  
good reason to  
give place to  
Homer, who  
lied so lustily for  
his credit.

o Two excellent  
musicians.

p Two famous  
Lyrick Poets.

p Stesichorus  
having much  
inveighed a-  
gainst Hellena

in his verses as  
the cause of  
all the Trojan

war, was strooke  
blind by Castor

and Pollux, but  
upon his recan-  
tation recove-  
red his sight.

Excellant liquors for a feast.

1. The Ajax, when Troy was taken, ravished  
Cassandra the daughter of Priamus being a virgin, and prest to Minerva in the Temple of  
Pallas, for which the goddess sent a tempest which disperseth the navie of the Grecians as  
they returned, and sunke Ajax with a thunderbolt.

time in musick: and singing: their ditties that are in most request, they take out of *Homer's* verses, who is there present himselfe and featteth among them sitting: next above *Ulysses*: their quiers consist of boies and virgins, which were directed and assisted by *Eumolpus* the *Laecian*, and *Arion* the *Berberian*, and *Androgeon*, and *Stesichorus*, who hath had a place there: ever since his reconciliation with *Hellena*. As soone as these have done, there enter a second quier of swans swallowes and nightingales: and when they have ended, the whole woods ring like winde instruments by the stirring of the aires: but that which maketh most for their mirth, are two wells adjoyning to the banquetting place, the one of laughter the other of pleasure: of these every man drinke, to begin the feast withall, which makes them spend the whole time in mirth and laughter. I will also relate unto you, what famous men I saw in that association. There were all the demigods, and all that fought against *Troy*, excepting *Ajax* the *Loecian*, he onely, they told me, was tormented in the region of the unrighteous: of *Barbarians*, there was the elder and the younger *Cyrus*, who availed not himselfe, and was sold for a slave: and *Thersites*, when *Troy* was taken, ravished *Cassandra* the daughter of *Priamus*, being a virgin, and prest to *Minerva* in the Temple of *Pallas*, for which the goddess sent a tempest which disperseth the navie of the Grecians as they returned, and sunke *Ajax* with a thunderbolt.

and d

and *Anacharsis* the *Scythian*: *Zamolxis* the *Thracian*,  
 and *Numa* the *Italian*: there was also *Lycurgus* the *La-*  
*cedamonian*, and *Phœdon* and *Tellus* the *Athenians*, and  
 and all the wise men, unlesse it were *Periander*: I also saw  
*Socrates* the sonne of *Sophroniscus* prattling with *Nestor*,  
 and *Palamedes*, and close by him stood *Hyacinthus*, the  
*Lacedamonian*, and the gallant *Nausifus*, and *Hylas*, and o-  
 ther beautifull & lovely youths, and for ought I could ga-  
 ther by him, hee vvas farre in love vvith *Hyacinthus*, for  
 hee discourfed with him more then all the rest: for which  
 cause, they said, *Rhadamanthus* was offended at him, and  
 often threatned to thrust him out of the Island, if hee con-  
 tinued to play the foole in that fashion, and not give over  
 his idle manner of jesting, vvhen hee was at their banket:  
 onely *Plato* was not present, for they said hee dwelled  
 in a citie framed by himselfe observing the same rule of go-  
 vernment and lawes, as hee had prescribed for them to live  
 under: *Aristippus* and *Epicurus* are prime men amongst  
 them, because they are the most joviall good fellows, and  
 the best companions: *Diogenes*, the *Sinopean*, was so farre  
 altered from the man hee was before that hee married  
 with *Lais* the harlot, and vvvas many times so drunke,  
 that hee would rise and dance about the roome, as a  
 man out of his senses: *Esop* the *Phrygian*, served them  
 for a jester: there was not one *Stoicke* in companie but  
 were still busied in ascending the height of vertues hill:  
 and of *Chrysippus*, wee heard that it was not lawfull for  
 him by any meanes to touch upon the Island untill hee  
 have the fourth time purged himselfe with *Ellaborus*: the  
*Academicke*, they say were willing enough to come, but  
 that they yet are doubtfull, and in suspence, & cannot com-  
 the best and noblest affection: seeing that this was the best meanes to bring up the younger  
 sort to the knowledge of goodnesse and veritie, but his enemies made the most constructions  
 of it, and therefore *Lucian* brings him in here vvith these young and beautifull ladies: as such  
 a one as he would have in his common wealth. The fable-maker. No *Stoicks* nor *Elysian*.  
 A philosopher scholler to *Zeno* the greatest Logician of his time, and chiefe of the *Stoicks*  
 sect. & *Heemeanes* not the *Platonicks* who are call'd the old *Academicke*, but the new *A-*  
*cademicke*, who would affirme nothing, and held it impossible that anything should be really  
 knovvne, and therefore hee saies they abolished all kinde of judgement. What was the diffe-  
 rence betwene these and the *Pyrrhonians* or *Scepticks*. See *Gellius* l. 11. c. 5.

The onely  
 wise man a-  
 mong the *Scy-*  
*thians*, who  
 endeavouring to  
 bring in the *A-*  
*thenian* lawes  
 amongst his  
 barbarous coun-  
 trimen, was  
 slaine by the  
 King his bro-  
 ther. Laert.  
 & Scoller and  
 servant to *Py-*  
*thagoras*.  
 The second  
 Roman King:  
 a Lawgiver to  
 the *Lacedæmo-*  
*nians*.  
 Plutarch.  
 Two wise men  
 of *Athens* that  
 professed pover-  
 tie. Plutarch.  
 Who was  
 K. of *Corinth*  
 and a Tyrant.  
 Necrom. r.  
 Socrates pro-  
 fess'd himselfe  
 learned in no  
 thing but onely  
 love, and that  
 of young youths,  
 which he held to  
 pre-

pretend how there should be any such Island: but indeed, I thinke they were fearfull to come to be judged by *Rhadamanthus*, because themselves have abolished all kinde of judgement: yet many of them, they say, had a desire, and would follow after those that were coming hither, but were so sloathfull as to give it over, because they were not comprehensive, and therefore turned backe in the midst of their way: these were all the men of note that I saw there: and amongst them all, *Aschilles* was held to be the best man, and next to him *Thersites*: for their manner of vengerie and copulation thus it is: they couple openly in the eyes of all men, both with females and male kinde, and no man holds it for any dishonestie: onely *Socrates* would sweare deeply that he accompanied young men in a cleanly fashion, and therefore every man condemned him for a perjured fellow: and *Hyacinthus* and *Narcissus* both confessed otherwise for all his deniall: the women there are all in common, and no man takes exception at it, in which respect they are absolutely the best *Platonists* in the world: and so do the boyes yeeld themselves to any mans pleasure without contradiction: after I had spent two or three daies in this manner, I went to talke with *Homer* the poet, our leasure serving us both well, and to know of him what countrie man he was, a question with us hard to be resolved, and hee said he could not certainly tell himselfe, because some said hee was of *Chios*, some of *Smyrna*, and many to be of *Colophon*: but hee said indeed, hee was a *Babilonian*, and among his owne countrymen not called *Homer* but *Tigranes*: and afterwards living as an<sup>s</sup> hostage among the *Gracians*, hee had therefore that name put upon him: then I questioned him about those verses in his bookes, that are disallowed, as not of his making, whether they were written by him or not, and hee told mee they were all his owne, much condemning<sup>b</sup> *Zenodotus*, and *Aristarchus* the Grammarians for their vveakenesse in judgement: when hee had satisfied mee in this, I asked him againe why hee began the first verse of his poeme with

e Plato in his  
commonwealth  
would have all  
women common.  
f Seven Cities of  
Greece strove  
for the birth of  
Homer, which  
are comprised in  
this verse,

Smyrna, Rhod-  
os, Colophon,  
Salamis, Chios,  
Argos, Athens.  
g O juries, signi-  
fies a pledge or  
hostage.

h Two carping  
grammarians  
that undertooke  
to correct some  
of Homers ver-  
ses.

i This touches  
some Common-  
wealths upon Ho-  
mer, who have  
gone about to  
give a reason  
almost of every  
word hee wrote.

with anger: and hee told mee it fell out so by chance, not upon any premeditation: I also desired to know of him, whether hee wrote his *Odysses* before his *Iliads*, at many men do hold: but he said it was not so: as for his blindness which is charged upon him, I soone found it was farre otherwise, and perceived it so plainly, that I needed not to question him about it: thus vvas I used to doe many daies, when I found him idle, and would goe to him, and aske him many questions, vvhich hee would give mee answer to very freely: especially when wee talked o a triall hee had in the court of iustice, wherein hee got the better: for *Thersites* had preferd a bill of complaint against him, for abusing him, and scoffing at him in his Poeme, in which action *Homer* was acquitted, having *Vlysses* for his advocate: about the same time came to us *Pythagoras*, the *Samian*, who had changed his shape now seven times, and lived in as many lives, and accomplished the periedes of his soule: the right halfe of his bodie was wholy of gold: and they all agreed that hee should have place amongst them, but were doubtfull whar to call him, *Pythagoras* or *Euphorbus*. *Empedocles* also came to the place, scoreht quite over, as if his bodie had beene broild upon the embers: but could not be admitted, for all his great intreatie: the time passing thus along, the day of prizes for masteries of activitie now approached, which they call *Thanaustia*: the setters of them forth were *Achilles*, the fifth time, and *Theseus* the seventh time: to relate the whole circumstance would require a long discourse: but the principall points I will deliver: at wrastling, *Carnus*, one of the lineage of *Hercules* had the best, and wanne the garland from *Vlysses*: the fight vvith fists was equall betweene *Arms* the *Egyptian* vvho was buried at *Corinth*, and *Epirus*, that combated for it: there was no prize appointed for the *Pancration* fight: neither do I remember vvho got the best in running: but for poetrie though *Homer* without question were so good for them all, yet the best was given to *Hesiodus*: the prizes were

k See Necromantib.

l Who was an eloquent Orator.

m See the Cock.

a. & b.

n Icaromenip.

a. & b.

o Games and masteries among the dead.

p He alludes to

the manner of the Roman magistrates, who

when they exhibited playes unto the people, the

names of the setters forth

were Registered and the time how often they

had done it.

q Fighting at all manner of weapons.

r *Homer* and *Hesiod* vvied about the same

time, and it hath been controversed by many which was the better poe.

were all alike, garlands plotted of peacocks feathers. As soone as the games were ended, newes came to us, that the damned crew in the habitation of the wicked, had broken their bounds, escaped the jaylours, and were coming to assaile the Island, led by *Phalaris* the *Acragentine*, *Busiris*

f Who were all bloody Tyrants, or notorious robbers.

t Plato in his *Laches* or *Dialogue* of fortitude, prayeth *Socrates*, for his manhood at *Delium*, in which battell the Athenians were overthrowne by the Boeotians, and ranne all awry.

u *Academia* was a woody place about a mile from *Athens*, where *Socrates* did sometimes meet his schollers and dispute with them: here *Plato* was borne, and from hence *Lucian* takes this name which signifies the *Academie* of the dead.

x Somewhat like the beginning of his *Odyll*.

y See the *Cocke*,

the *Egyptian*, *Diomedes* the *Thracian*, *Sciron*, *Pithecampes*, and others: which *Rhadamanthus* hearing, hee ranged the *Heroes* in battell aray upon the sea shore, under the leading of *Theseus*, and *Achilles*, and *Ajax Telamonius*, who had now recovered his senses, where they joyned fight: but the *Heroes* had the day, *Achilles* carrying himselfe very nobly. *Socrates* also, who was placed in the right wing, was noted for a brave souldier, much better than he was in his lifetime, in the battell at *Delium*: for when the enemy charged him, hee neither fled, nor changed countenance: wherefore afterwards, in reward of his valour, hee had a prize set out for him on purpose: which was a beautifull and spacious garden, planted in the suburbs of the citie, whereunto hee invited many, and disputed with them there, giving it the name of *Nesacademia*: then we took the vanquished prisoners, and bound them, and sent them backe to be punished with greater torments: this fight was also pend by *Homer*, who, at my departure, gave mee the booke to shew my friends, which I afterwards lost, and many things else beside: but the first verse of the poeme I remember was this: \* Tell mee now, *Muse*, how the dead *Heroes* fought: when they overcome in fight, they have a custome to make a feast with sodden beanes, wherewith they banquet together for joy of their victory: onely *Pythagoras* had no part with them, but sate aloofe off, and lost his dinner because hee could not away with beanes. Sixe moneths were now past over, and the seaventh halfe way onwards, when a new businesse was begot amongst us: for *Cynirus* the sonne of *Scintbarus*, a proper tall young man, had long beene in love with *Helena*, and it might plainly be perceived, that shee as fondly doted upon him, for they would still be winking and drinking

drinking one to another whilst they were a feasting, and  
rise alone together, and vnder up and downe in the  
vwood: this humour increasng, and knowing not what  
course to take, *Cinyrus* devise was to steale away *Helena*, *A second rape*  
whom hee found as pliable to runne away with him to of *Helena*.  
some of the Islands adjoyning, either to *Phoebe*, or *Tyreessa*,  
having before combined with thre of the boldest fellows  
in my companie, to joyne with them in their conspiracie:  
but never acquainted his father with it, knowing that hee  
would surely punish him for it: being resolved upon this,  
they vvatcht their time to put it in practise: for vvhen  
night was come, and I absent, (for I vv as false asleepe  
at the feast) they gave a slip to all the rest, and vv ent  
away vvith *Helena* to ship-bord as fast as they could:  
*Menelamus* vvaking about midnight, and finding his  
bed emptie, and his vvife gone, made an outcrie, and  
calling up his brother vv ent to the Court of *Rhadaman-  
thus*: as soone as the day appeared, the scowts told  
them they had descried a shippe, vv which by that time  
vv as got farre off into the sea: then *Rhadamanthus* set  
out a vessell made of one whole peece of timber of *A-  
phodelus* vvood, man'd vvith fiftie of the *Heroes* to  
pursue after them, vv which were so willing on their vvay,  
that by noone they had overtaken them, newly entred  
into the milkie Ocean, not farre from *Tyreessa*: so neare  
vv ere they got to make an escape: then tooke vv ee  
their shippe and haled it after us vvith a chaine of ro-  
ses and brought it backe againe: *Rhadamanthus* first  
examined *Cinyrus* and his companions vv whether they  
had any other partners in this plott, and they confes-  
sing none, vv ere adjudged to be tyed fast by the privie  
members, and sent into the place of the wicked, there to  
be tormented, after they had beene scourged with rods  
made of mallows: *Helena* all blubbered with teares, was so  
ashamed of her selfe, that shee would not shew her face:  
they also decreed to send us packing out of the countrey  
our prefixed time being come, and that vv ee should  
stay

stay there no longer then the next morrow, wherewith I was much aggrieved and vvept bitterly to leave so good a place, and turne wanderer againe I knew not whither: but they comforted mee much in telling mee, that before many yeares were past I should be with them againe, and shewed mee a chaire and a bed prepared for mee against the time to come, neare unto persons of the best qualitie: then vvent I to *Rhadamanthus*, humbly beseeching him to tell mee my future fortunes, and to direct mee in my course: and he told mee that after many travels and dangers, I should at last recover my countrie, but would not tell mee the certaine time of my returne: and shewing mee the Islands adjoyning, vvhich vvere five in number, and a sixth a little further off, hee said, those nearest are the Islands of the ungodly, which you see burning all in a light fire, but the other sixth is the Island of dreames: and beyond that is the *Island of Calypso*, which you cannot see from hence: when you are past these, you shall come into the great Continent, over against your owne countrie, where you shall suffer many afflictions, and passe through many nations, and meete with men of inhumane conditions, and at length attaine to the other continent. When hee had told mee this, hee pluckt a root of mallowes out of the ground, and reached it to mee, commanding mee in my greatest perills, to make my prayers to that: advising mee further, neither to rake in the fire with my knife, nor to feed upon lupines, nor to come neare a boy, when hee is past eightene yeare of age: if I were mindfull of this, the hopes would be great that I should come to the Island againe: then we prepared for our passage, and feasted with them at the usuall hours, and next morrow I went to *Homer*, intreating him to do so much as make an *Epigram* of two verses for mee, which hee did: and I erected a pillar of *Brass* / stone neare unto the haven, and engraved thereupon the *Epigram* was this:

*Lucian, she said below'd did once attaine  
To see all this, and then go home againe.*

after

z Ogygia, an  
Island between  
the Phœnici-  
an and Syrian  
seas in which  
Calypso a sea-  
nymph the  
daughter of O-  
ceanus & The-  
tis, being Queen  
entertain'd V-  
lysses in his tra-  
vels & falling  
in love with him  
detained him  
with her seven  
yeares.  
a Most have in-  
terpreted this  
Pythagorian  
precept, not to  
stirre up the an-  
ger of great &  
powerfull per-  
sons.

Λυκίανδς τὰς δὲ  
πάντας φίλῳ  
μονέρεσσιν δε-  
οῖσιν,  
Εἰδὲ τε καὶ πα-  
λιν ἡλθε φίλῳ  
ἐς παρτίδου  
χαῖαν.

after that daies tarrying, wee put to sea, brought onward on our way by the *Heroes*: where *Vlysses* closely comming to mee, that *Penelope* might not see him, conueied a letter into my hand to deliver to *Calypso*, in the Isle of *Ogygia*: *Rhadamanthus* also sent *Nauplius* the feriman along vvith us, that if it were our fortune to put into those Hands, no man should lay hands upon us, because wee were bent upon other imployments: no sooner had wee past beyond the smell of that sweete odour but wee felt a horrible sickie stinke, like pitch and brimstone burning, carying an intolerable sent with it, as if men were broyling upon burning coales: the aire was darke and muddie, from which distilled a pitchie kinde of dew: wee heard also the lash of the whips, and the roarings of the tormented: yet went wee not to visite all the Islands, but that wherein wee landed, was of this forme: it was wholly compassed about with steepe, sharpe, and craggie rocks, without either wood or water: yet wee made a shift to scramble up among the cliffes, and so went forwards, in a way quite overgrowne with briars and thornes through a most vilanous gastly countrie, and comming at last to the prison and place of torment vvee wondered to see the nature and qualitie of the seile which brought forth no other flowers but swords and daggers, and round about it ranne certaine rivers, the first of dirt, the second of blood, and the innermost of burning fire which was very broad and unpassable, floting like water, and working like the waves of the sea, full of sundrie fishes, some as bigge as firebrands, others of a lesse sile like coales of fire, and these they call *Lychniscies*: there was but one narrow entrance into it, and *Timon* of *Athens* appointed to keepe the doore yet wee got in by the helpe of *Nauplius*, and saw them that were tormented, both Kings, and private persons very many, of which there were some that I knew, for there I saw *Cyrus* tyed by private members, and hanging up in the smoake: but the greatest torments of all are inflicted upon them that told

b The wife of  
Vlysses.

c The sonne of  
Neptune and  
Amymone the  
daughter of  
Danaus King  
of the Argives.

The Islands of  
the tormented.

d *Two histories* any lies in their life-time, and wrote untruly, as *Ctesias* the *Cnidian*, *Herodorus*, and many other, which I beholding, was put in great hopes that I should never have any thing to do there, for I do not know, that ever I spake any untruth in my life: wee therefore returned speedily to our ship (for we could indure the sight no longer) and taking our leaves of *Nauplius*, sent him backe againe. A little after appeared the Isle of Dreames neare unto us, an obscure cuntry, and unspicuous to the eye, indued with the same qualitie as dreames themselves are: for as wee drew, it still gave backe and fled from us, that it seemed to be farther off then at the first, but in the end wee attained it and entred the haven called *Hypnus*, and adjoyned to the gate of *Ivorie*, where the temple of *Alcibryon* stands, and tooke land somewhat late in the evening: entering the gate wee saw many dreames of sundrie fashions: but I will first tell you somewhat of the citie, because no man else hath written any description of it: onely *Homer* hath toucht it a little, but to small purpose: it is round about environed with a wood, the trees whereof are exceeding high *Poppies*, and *Mandragoras*, in which, an infinite number of owles doe nestle, and no other birds to be seene in the Island: neare unto it is a river running, called by them *Nyctiporus*, and at the gates are two wells, the one named *Negretus* the other *Pan-nychia*, the wall of the citie is high and of a changeable colour, like unto the rainebow: in which are foure gates, though *Homer* speake but of two: for there are two which looke toward the fields of slowth, the one made of iron, the other of patters clay, through which those dreames have passage, that represent fearefull bloodie and cruell matters: the other two behold the haven and the sea, of which the one is made of horne, the other of *Ivorie*, which wee went in at. As wee entered the citie, on the right hand stands the temple of the Night, whom with *Alcibryon*, they reverence above all the gods: for hee hath also a Temple built for him,

neare

Witnesse this  
historie.

The Island and  
Citie of Dreames  
described.

εὐπνός Sleep.  
f Or Alcibryon.

See the Cocke.

Odyss. lib. 9.  
v. 562.

g Hearke pro-  
curing sleepe.

The names both  
of places and  
persons here are  
compounded of  
such words as  
signifie some-  
thing belonging  
to dreames,  
sleepe, or to the  
night.

neare unto the haven : on the left hand stands the palace of sleepe : for hee is the soveraigne King over them all, and hath deputed two great Princes to governe under him, namely *Taraxion* the sonne of *Atlas*, and *Plutocles* the sonne of *Phantasion*: in the midst of the market-place is a well, by them called *Careotis*, and two temples adjoyning, the one of falshood, the other of truth, which have either of them a private cell peculiar to the Priests, and an oracle, in which the chiefe prophet is *Amipho*, the interpreter of dreames, vvho was preferred by sleepe to that place of dignitie : these dreames are not all alike either in nature, or shape : for some of them are long beautifull and pleasing, others againe are as short and deformed : some make shew to be of gold, and others to be as base and beggarly : some of them had wings, and were of monstrous formes, others set out in pompe as it were in a triumph, representing the apparances of Kings, Gods, and other persons : many of them were of our acquaintance, for they had bene seene of us before, which came unto us and seduced us as their old friends, and tooke us and lul'd us asleepe, & feasted us nobly and courteously, promising beside all other entertainment which was sumptuous and costly, to make us Kings and Princes: some of them brought us home to our own countrie to shew us our friends there, and come backe with us the next morrow : thus wee spent thirtie daies and as many nights among them sleeping and feasting all the while, untill a sudden clap of thunder awaked us all, and we starting up, provided our selves of victuals, and tooke sea again, and on the third day landed in *Ogygia*. But upon the way I opened the letter I was to deliver, and read the contents, which were these: *Vlysses* to *Calypso* sendeth greeting: this

Homer Odyss.

"is to give you to understand, that after my departure from  
 "you, in the vessell I made in hast for my selfe, I suffered  
 "shipwracke, & hardly escaped by the helpe of *Leucothea*  
 "into the countrie of the *Phæacks*, who sent mee to mine  
 "owne home, where I found many that were vvooers  
 "to

h Who being  
sold by his mo-  
ther whose son  
he was travell'd  
to Ithaca to see  
his father, but  
being kept backe  
by the guard,  
and not suffered  
to have admi-  
ttance, hee slew  
certain of them,  
and at length  
Vlysses being  
drawne thither  
by the tumult,  
Telegonus not  
knowing who he  
was ignorantly  
slew him.

“to my wife, and riotously consumed my meanes : but I  
“slew them all and was afterwards kill'd my selfe by my  
“son *Telegonus*, whom I begat of *Circe*, & am now in the  
“Island of the blessed, vvhether I daily repent my selfe for  
“refusing to live with you, and forsaking the immortalitie  
“profered mee by you; but if I can spie a convenient time,  
“I will give them all the slippe and come to you : This  
was the effect of the letter with some addition concerning  
us, that wee should have entertainment : and farre had I  
not gone from the sea, but I found such a cave as *Homer*  
speakes of, and shee her selfe working busilie at her wooll,  
when shee had received the letter, and brought us in, shee  
beganne to weepe and take on grievously, but afterwards  
shee called us to meat, and made us very good cheare,  
asking us many questions concerning *Vlysses* and *Penelope*,  
whether shee was so beautifull and modest, as *Vlysses* had  
often before bragged of her : and wee made her such an-  
swer, as wee thought would give her best content : and  
departing to our ship, reposed our selves neare unto the  
shoare, and in the morning put to sea, where wee were  
taken with a violent storme, which tost us two daies to-  
gether, and on the third wee fell among the *Colocyntho-*  
*piratans* : these are a wild kinde of men, that issue out of  
the Islands adjoyning, and prey upon passengers : and for  
their shipping have mightie great gowrds fixe cubits in  
length, which they make hollow when they are ripe, and  
cleane out all that is within them, and use the rindes for  
ships, making their masts of reeds, and their sailes of the  
gowrd leaves : These set upon us with two ships furnished  
and fought with us, and wounded many, casting at us in-  
stead of stones, the seeds of those gowrds : the fight was  
continued with equall fortune, untill about noone, at which  
time, behinde the *Colocynthopiratans* wee espied the *Cary-*  
*nantans* comming on, who as it appeared, were enemies  
to the other : for when they saw them approach, they for-  
sooke us, and turned about to fight with them, and in the  
meane space wee hoist saile and away, leaving them toge-  
ther by the eares, and no doubt but the *Carynantans* had  
the

the better of the day, for they exceeded in number, having five ships well furnished, and their vessels of greater strength, for they are made of nut-shells cloven in the midst and cleaned, of which every halfe is fifteene fadome in length: when wee were got out of sight, we were carefull for the curing of our hurt men, and from that time forwards went no more unarmed, fearing continually to be assaulted on the suddaine: and good cause we had: for before sunsetting, some twentie men or thereabouts, which also were pirats, made towards us riding upon monstrous great dolphines, which carried them surely: and when their riders gat upon their backs, vould neigh like horses: when they were come neare us, they divided themselves, some on the one side, and some on the other, and flung at us vvith dried cuttle-fishes, and the eyes of sea-crabs: but when we shot at them againe and hurt them, they would not abide it, but fled to the Island the most of them wounded. About midnight, the sea being calme, wee fell, before wee were aware upon a mighty great *Alcyon* nest, in compasse no lesse than threescore furlongs, in which the *Alcyon* herselfe sailed, as shee was hatching her *eggs*, in quantitie almost equalling the nest: for when shee tooke her wings, the blast of her feathers had like to have overturned our shippe, making a lamentable noise as shee flew along: as soone as it was day, we got upon it, and found it to be a nest, fashioned like a great lighter, vvith trees platted and vvound one vvithin another, in vvich were five hundred egges, every one bigger than a tunne of *Cobes* measure, and so neare their time of hatching, that the young chickings might be seene, and began to crie: then with an axe wee hewed one of the egges in pieces, and cut out a yong one that had no feathers, which yet was bigger than twentie of our vultures: vvhen vvce had gone some two hundred furlongs from this nest, fearefull prodigies, and strange tokens appeared unto us: for the carved goose that stood for an ornament on the sterne of our ship, suddenly flusht out with feathers and began to crie: *Scinsharme* our:

our pilot, that was a bold man, in an instant was covered  
 vvith haire : and which was more strange then all the  
 rest, the mast of our shippe began to budde out vvith  
 branches, and to beare fruit at the toppe, both of figges,  
 and great clusters of grapes, but not yet ripe : upon the  
 sight of this, vvee had great cause to be troubled in minde,  
 and therefore besought the gods to avert from us the e-  
 vill thar by these tokens vvas portended : And vvee had  
 not past full out five hundred furlongs, but vvee came in  
 view of a mightie vwood of pine-trees and cypresse, which  
 made us thinke it had beene land, vvhen it vvas indeed a  
 sea of infinite depth, planted vvith trees that had no rootes,  
 but floted firme and upright, standing upon the vvater :  
 vvhen vvee came to it, and found how the case stood with  
 us, vvee knew not vvhat to doe vvith our selves : to goe  
 forwards thorow the trees vvas altogether impossible,  
 they vvere so thicke, and grew so close together : and to  
 turne againe with safetie, vvas as much unlikely : I there-  
 fore got mee up to the top of the highest tree to discover  
 if I could vvhat vvas beyond, and I found the bredth of  
 the vwood to be fiftie furlongs or thereabout, and then ap-  
 peared another Ocean to receive us, vvherefore vvee  
 thought it best to assay to lift up our shippe upon the  
 leaves of the trees vvchich vvare thicke growne, and by  
 that meanes passe over if it vvere possible to the other O-  
 cean: and so vvee did : for fastning a strong cable to our  
 shippe, vvee wound it about the tops of the trees, and  
 vvith much adoe poised it up to the height, and placing  
 it upon the branches, spred our sailes, and vvare carried  
 as it vvare upon the sea, dragging our shippe after us by  
 the helpe of the vvinde vvchich set it forwards : at vvchich  
 time, a verse of the poet *Antimachus* came to my remem-  
 brance, vvherein hee speakes of sailing over toppes of  
 trees : vvhen vvee had past over the wood, and vvare  
 come to the sea againe, vvee let downe our shippe in the  
 same manner as vvee tooke it up : Then sailed vvee for-  
 wards

wards in a pure and cleare streame; untill we came to an exceeding great gulfe or trench in the sea, made by the division of the waters; as many times is upon land, where wee see great chifts made in the ground by earthquakes and other meanes: whereupon wee strooke saile and our ship staid upon a sudden, when it was as the pits brim ready to tumble in: and wee stooping downe to looke into it, thought it could be no lesse then a thousand furlongs deepe, most fearfull and monstrous to behold; for the water stood as it were divided into two patts; but looking on our right hand a farre off, wee perceived a bridge of water, which to our seeming, did joine the two seas together; and crosse over from the one to the other: wherefore wee laboured with oares to get unto it, and over it wee went; and with much adoe got to the further side, beyond all our expectation. Then a calme sea received us, and in it we found an Island, not very great, but inhabited with unfocible people, for in it were dwelling wild men named *Bucephalians*; that had hornes on their heads like the picture of *Minotaurus*: where wee went ashore to looke for fresh water and victuals, for ours vvas all spent: and there vvee found water enough, but nothing else appeared: onely vvee heard a great bellowing and roaring a little way off, vvhich wee thought to have beene some heard of cattle, and going forwards, fell upon those men, vvho espying us, chased us backe againe, and tooke three of our companie: the rest fled towards the sea: then vvee all armed ourselves, not meaning to leave our friends unrevengeed, and set upon the *Bucephalians*, as they vv ere dividing the flesh of them that that vv ere slaine, and put them all to flight, and pursued after them, of whom wee killed fiftie, and two wee tooke alive, and so returned with our prisoners, but food wee could finde none: then the companie were all earnest with mee to kill those whom wee had taken: but I did not like so well of that, thinking

*c. A monster who was halfe a bull and halfe a man, begotten on Pasiphae the wife of Minos King of Crete, by a bull with which shee fell in love, &c. Ovid. Met.*

it better to keepe them in bonds, untill embassadors should come from the *Bucephalions* to ransom them that were taken, and indeed they did: and I well understood by the nodding of their heads, and their lamentable lowing, like petitioners, what their businesse was: so wee agreed upon a ransom of sundrie cheeses, and dried fish, and onions, and foure deere with three legges a peece, two behind and one before: upon these conditions wee delivered those vvho wee had taken, and carrying there but one day, departed: then the fishes began to shew themselves in the sea, and the birds flew over our heads, and all other tokens of our approach to land appeared unto us: vvithin a vvhile after wee saw men travelling the seas, and a new found manner of navigation, themselves supplying the office both for shippe and saile: and I will tell you how: As they lye upon their backs in the water and their privie members standing upright, vvhich are of a large size and fit for such a purpose, they fasten thereto a saile, and holding their oords in their hands, vvhen the vvind hath taken it, are carryed up and downe as please themselves: after these followed others riding upon corke: for they yoake two dolphins together, and drive them on, (performing themselves the place of a coach-man) vvhich draw the corke along after them: these never offered us any violence, nor once shunned our sight, but past along in our companie, without feare in a peaceable manner, wondring at the greatnesse of our shippe, and beholding it on every side. At evening wee arrived upon a small Island, inhabited, as it seemed onely by women, vvhich could speake the *Greeke* language: for they came unto us, gave us their hands, and saluted us, as lov'd like vvastons, beautiful, and young, wearing long mantles downe to the foote: the Island was called *Cabalusa*, and the citie *Hydarnardia*: so the women received us, and every one of them tooke aside one of us for herselfe, and made him her guest: but I pausing a little upon it (for my heart misgave mee) looked narrowly

narrowly round about, and saw the bones of many men and the skulls lying together in a corner: yet I thought not good to make any stirre, or to call my companie about mee, or to put on armes: but taking the mallow into my hand, made my earnest prayers thereto, that I might escape out of those present perils: within a while after, when the strange female came to wait upon mee, I perceived shee had not the legges of a woman, but the hooves of an asse: whereupon I drew my sword, and taking fast hold of her, bound her, and examined her upon the point: and shee though unwillingly, confest that they were sea-women, called *Omosceleans*, and they fed upon strangers that travelled that vway: for said shee, when vvee have made them drunke, wee go to bed to them, and in their sleepe, make a hand of them: I hearing this, left her bound in the place where shee was, and vvent up to the roofof the house, where I made an outcrie, and called my company to mee, and when they were come together, acquainted them with all that I had heard, and shewed them the bones, and brought them into her that was bound, who suddenly was turned into water, and could not be scene: notwithstanding I thrust my sword into the water, to see what would come of it, and it was changed into blood: then wee made all the hast wee could to our shippe, and got us away: and as soone as it was cleare day, wee had sight of the maine land, which wee judged to be the countrie opposite to our continent: whereupon wee worshipped, and made our prayers and tooke counsell what was now to be done: Some thought it best, onely to go a land, and so returne backe againe: others thought it better to leave our ship there, and march into the midland, to trie what the inhabitants would do: but whilest wee were upon this consultation a violent storme fell upon us, which drave our ship against the shoare, and burst it all in pieces, and with much adoe wee all swam to land with our armes, every man catching what hee could lay hands on: These are all

the occurrences I can acquaint you withall, till the time  
of our landing both in the sea, and in our course to the  
Ilands, and in the aire: and after that in the whale: and  
when wee came out againe, what betide unto us among  
the *Heroes*, and among the dreames, and lastly among the  
*Bucephalians*, and the *Onofceleans*: what past upon land, the  
next Bookes shall deliver.

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**TIMON,**

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# T I M O N

## OR THE

### MANHATER.



*Jupiter, that art also called Philinus, and a Names deriv-  
Xenius, and Hecarius, and Ephestius, and red from the  
Asteropetes, and Hercius, and Nepheligeria, severall offices  
ses, and Erigdupus, and I know not how many of Jupiter.*

ly when they want words to make up their meeter : for then thou art a plaine *alias dictus* among them, and they call thee they care not what, wherewith thou supportest the ruines of their rythmes, and closest up the crannies of their verses : whats now become of thy fiery flashes of lightning, thy clattering claps of thunder, and thy dreadful horrible terrible thunderbolt ? all these are now come to nothing, no more esteemed than a poeticall fume, were it not for the noise of their names onely : and that renowned farre fetching engine of thine, that was readie at all affaires, I know not by what meanes is now utterly quencht, and coold: not the least sparke of wrath reserved to be darted out against malefactors: No knight of the post, nor comon perjurer but stands more in dread of the dead snuffe of a candle, than of the all consuming heat of thy thunderbolt, and they make no more account of it, than of a darke torch held over their heads, that yeelds neither fire nor smoake, & think all the hurt it can do them, is to fill them with furr. This made *Salmones* already presume to answer thee again *True Hist.* with thunder : a bold daring braggadochio, that knew how *L. 2. d.* coole *Jove* anger would be well enough: for how should it be otherwise thou being surprised with so dead a sleepe

c Ibid, g.

as if thou hadst eaten *Mandrakes*, neither able to heare them that commit perjurie, nor see them that are actors of vilany, but art either so purblind or so hoodwinked that thou canst discerne nothing that is done, and thy eares as deafe as a doting old mans. Indeed when thou wast in thy younger blood, and hadst thy spirits about thee, and thy choller apt to be stirred, thou didst worke wonders against those that were unjust and violent, and wouldst never take any truce, or come to any composition with them, but thy thunderbolt was ever in action, thy target redy brandished, thy tempest roared, thy lightning flasht amaine to fetch them off at length, thy earth-quakes were like riddles, thy snow fell downe by heapes, and hailestones as bigge as rocks, and to tell the home indeed, thy shoures of raine were all impetuous and violent, every drop as bigge as a river, which suddenly made such a *Deucalion*, that all things were drencht under the floods, and surely one small caske remained to arrive at *Licoreus*, which preserved a poore sparke of humane seed for the generation of greater mischiefs. Wherefore thou roapest at their hands a just reward of thy sluggishnesse for no man now doth sacrifice unto thee, or so much as set a garland upon thy head, unlesse it be slightly at the games of *Olympus*, holding it no matter of dutie neither, but onely for forme and fashion sake: and in a while, they will make thee, that art the prime me-

d The generall deluge. Ovid. Met. 1. 1.

e The place where Deucalion and Pyrrha escaped from the flood.

f The father of Jupiter and throwne by him out of his kingdom.

g Giants the sonnes of Titan, elder brother of Saturne who made warre against Jupiter.

h A proverbie importing extraordinary stupidity.

tropolitane of all the gods, to become a second *Saturne*, and utterly despoile thee of thy sovereignty: I forbear to tell how often times they have robbed thy temples, yea how some have beene so bold as, to lay hands on thy sacred person in thy *Olympian* temple, whilst thou, the high and mightie thunderer, wouldest not take so much paines as to waken a dogge, or call neighbours about thee to helpe to apprehend them, when they were all preparing to runne away: but thou, that worthy wight, that hadst confounded the giants and vanquished the *Titans*, satst still and didst nothing, whilst they clipt thy haire round about thy head, and yet hadst a thunderbolt in thy

thy hand, tenne cubits long at the least. When shall this  
 pine carelesse come to an end, good *Jupiter*? and when  
 wilt thou revenge thy selfe upon so great in-justice? how  
 many \* *Phaethons*? how many *Demonitions* would suffice to  
 purge this immeasurable abuse of life? for to omit other  
 men, and come to my selfe, that have set so many. *Attenti-*  
*on* afflate, of miserable beggers have made them wealthie  
 men, and succoured all that craved assistance at my hands,  
 nay rather powred out my riches by heapes to do my  
 friends good, yet when by that meanes I grew poore and  
 fell into decay, I could never be acknowledged by them,  
 nor they once so much as cast an eye towards mee, who  
 before crouched and kneeled unto mee, and wholly depen-  
 ded upon my backe. If I chance to meeete with any of them  
 upon the way, they passe by mee as though I were a grave  
 stone, laid over some man that had beene dead long before,  
 and now worne to peeces, and will not tarric so much as  
 to read the inscription. Others, if they see mee a farr off,  
 will turne aside and take another way, as if I were some  
 dismall and unluckie object to be lookt upon: who, not  
 long before, had beene their founder and benefactor. These  
 indignities have made mee betake my selfe to this solitary  
 place, to cloath my selfe in this lether garment, and labour  
 in the earth for foure half-pence a day, here practising Phi-  
 losophie, with solitarieesse and my mattocke: and thinke  
 I shall gaine enough by the match, in that I shall have no  
 sight of many that are rich men without desert: for that  
 would grieve mee more then all the rest. Now therefore  
 thou sonne of *Saturne* and *Rhea*, shake off at the length  
 this profound and dead sleepe, wherein thou hast laid  
 drowning longer than ever did: *Epimenides*: give thy  
 thunderbolt a fresh heate, or set whole mount *Oeta* on fire  
 to make it hot: deliver some shew of a lustie and youthfull  
*Jupiter*, unlesse it be true indeed that the *Cretans* tell  
 thee, and of thy sepulcher.  
*Jupiter*. Who may hee be, *Adramis*, that makes such ex-  
 clamation in the countrie of *Attene*, at the foote of *Laert.* & *Plia*.  
 mount

\* True Hist.  
lib. i. g.

*Illiad*. 2. v. 2.  
 in Proverb.  
 who was sent by  
 his father *Agia-*  
*sarchus* into the  
 field to looke so  
 castell, and be-  
 ing wearie laid  
 himselfe downe  
 in a cave and  
 fell asleepe, and  
 waked not again  
 till 47. yeares  
 were expired.

a Icaromen. r. *mol. 2.* *Hymettus*? a miserable poore wretch hee seems to be, clad all in leather, and by the action of his body it appears hee is digging in the earth: yet I finde hee hath tongue at will and boldnesse enough to use it: is he not one of these philosophers? for none but they would be so impiously blasphemous against us.

The Philosophers blasphemous against the gods.  
See Icaromen.

*Mercurie.* Why father, know you not *Timon*, the sonne of *Echecratus*, the *Colycean*? this is hee that hath often entertained us with sacrifices of the best sort: that was so rich of late, that he offered whole *Hecatombes* unto us: with whom wee were wont to have so good cheare at the feasts of *Diasia*.

o Icaromen. f.

*Jupiter:* Ah us, what an alteration is this? that good man, that rich man, that had so many friends? how came hee to be in such a case? miserably distressed, faine to digge and labour for his living, as appears by holding so heaueie a mattocke in his hands.

*Mercurie.* Some say his bountie undid him, and his kindnesse, and commiseration towards all that craved of him: but in plaine termes, it was his folly, simplicitie & indiscretion in making choice of his friends, not knowing that hee bestowed his liberalitie upon crows and wolves, that tare out the very entrails of that miserable man, like so many vultures: he tooke them for men that loved him well, and such as came to him for goodwill, when they tooke pleasure in nothing but devouring, eating of the flesh to the bare bones: and if there were any marrow remaining within, they would be sure to suck it out cleane before they went away, and so leave him withered and quite cut up by the rootes, taking no knowledge of him afterwards nor once looking towards him, but will be sure to be farre enough of when they should helpe him, or do the like by him againe: this hath made him as you see, betake himselfe to his mattocke and his pelt, and forsaking the citie for very shame, works in the field for day wages, halfe madd with melancholy to thinke upon his misfortunes, and to see them that were made by him passe along so proudly, that they will

will take no notice of the name of *Timon* if they heare it pronounced unto them.

*Jupiter.* This man must not be unremembred, nor let alone so: I finde hee had cause to complaine upon his grievances: and therefore if we also should be careless of him, wee should do as those damned flatterers have done, and bee unmindfull of a man, that hath sacrificed so many droves of oxen and goates unto us upon our altars, that the favour of them sticks in my nostrils to this day: but my<sup>e</sup> businesse hath beene so urgent, and I have had so much adoe with perjurers, oppressors, and thieves, beside the feare I stand in of temple robbers (which are many in number and hard to be prevented) that I have had no lea-

*Icaromenipex*

sure for a long time to turne mine eyes another way, or so much as looke towards the countrie of *Athenes*, especially since philosophie, and contentious disputations have beene in request amongst them: but of necessity must either sit still and stoppe mine eares, or applie my selfe to them, whilst with open mouthes they make much adoe about vertue, and incorporalities, and such like trifles, which was the cause vvee could not have that care of him, as of a man no way ill-deserving: but now *Mercu-*

*See Jupiters speech against the Philosophers in the end of Icaromenip.*

rie, take<sup>e</sup> *Plutus* with you and repaire to him with all speede, and let *Plutus* take treasure along with him also, and let them both make their abode with *Timon*, and not depart with him lightly, unlesse hee will againe be so good as to force them out of his doores by violence.

*The God of riches, among the heathen.*

As for those flatterers, and the ingratitude they have expressed towards him, we will consider of it another time, and they shall be sure to pay for it, as soone as my thunder-bolt is in case: for two of the greatest tines of it were broken or blunted the other day, when I darted it furiously at the sophister *Anaxagoras*, who was perswading his schollers that we were no gods: but I mist of my marke, for *Pericles* held up his hand before him, and it strake side-

*This philosopher held that the world was created and governed by an eternall spirit: and was therefore thought by the Heathen to denie that there was any god.*

wise into the temple of *Castor* and *Pollux*, which it set on fire, & it selfe was almost broke in peeces against a rock: but

*Hee was very great with Pericles. See Plutarch in his life.*

Y

for

for the present, it will be plague enough unto them, to see *Timon* rich againe.

*The benefit of  
importunacie.*

*Mercurie.* This it is to be clamorous, importunate, and and bold, not onely among them that plead for matter of right, but is usefull also, it seemes, to men in their prayers. Now must *Timon* from a poore beggerly wretch, be made a rich man againe for his exclamation sake: and his audacitie in prayer hath made *Jupiter* turne his eye towards him, whereas if hee had digged in silence, hee might have digged long enough and never have beene looked upon.

*Plutus.* For my part, *Jupiter*, to be plaine with you, I will not come at him.

*Jupiter.* Why so, good *Plutus*, knowing it is my pleasure?

*The complaints  
of Plutus.*

*Plutus.* Because hee hath used mee ill, *Jupiter*, drave mee out of his doores, and cut mee into a thousand peeces though I had evermore beene a true friend to his father, yet would hee needs cast mee out of his house, as it were with a forke, or as men would cast fire out of their hands: should I goe againe to him, to be scattered among flatterers, parasites, and harlots? send mee to those men, *Jupiter* that are sensible of my worth, and will be carefull of mee, that honour mee, and are in love with mee: as for such grosse-headed gulls as these, let povertie be their companion on gods name, because they have preferred her before us, and from her hands let them receive a leather pelt and a mattocke, and content themselves, like miserable men, to earne foure halfe-pence a day, that have ere thought it nothing to cast away gifts of tenne talents worth at a time.

*Jupiter.* *Timon* will use thee so no more: his mattocke I know, hath tutor'd him well enough for that: and the creeke hee hath caught in his backe can teach him, how much thou art to be preferred before povertie: but this is strange to my eare, and thou shewest thy selfe too too querulous, and to be apt to complain how ever the world goe. Now thou criest out upon *Timon*, who set his doores wide open:

open to thee, and suffered thee to walke at pleasure without restraint, or conceiving any jealous opinion of thee, whereas at other times thou hast found fault with the contrary: how thou hadst beene used by rich men, saying, that thou wast shut up by them under locke and key, with their scales set upon thee to sure, that it was impossible for thee to put out thy head into the light, or once looke a broad: this hast thou been wont to complaine of to me, and to tell me, that thou wast almost stifled in extreme darknes, which made thee look so pale and wanne, to be filled with care and anxietie, that thou didst threaten to runne away from them, if ever thou couldst finde a fit opportunite: thou didst make a shew then as if thou thoughtst thy selfe to be in great extremitie to be constrained to lead a virgins life like a second *Dunee*, kept in a closet of brasle or *Necroman.c.* iron, there to be sed up with interest mony and reckonings under the custodie of exact and cruell keepers: thou wouldest tell mee how strange and absurd a course they tooke, who loving thee so tenderly, and it being in their power to have fruition of thee, yet durst not adventure upon thee, nor use their loves freely, though they were Lords over thee, but kept themselves waking to keepe thee, and their eies continually bent upon the scale and the bolt without winking; and thought in so doing they enjoy'd thee well enough, not in having benefit of thee themselves, but in barring others from having any part in thee, \* like the dogge in the manger, that could neither eate \* *Proverb.* barley himselfe, nor suffer the hungrie horse to have any: thou wouldest also deride their parsimonie and warinesse, and which was more strange than all the rest, to see how jealous they were even of themselves, not knowing that some roguish servant or cosening steward, or cheating schoolmaster should secretly intrude himselfe, and domineer over that unluckie and unlovely owner, whilst hee sat watching his interest money, by the poore dimme light of a drie rush candle: How can this hang together, to complaine so much of them, and now to find fault with the contrarie?

Y a

*Plutus:*

*This Dialogue  
is for the most  
part an imita-  
tion of Aristo-  
phanes his Pla-  
tus.*

**Plutus.** If you will rightly conceive of it, I thinke I may be well excused in blaming them both: for as *Timons* unchristianness and carelesnesse may be a strong argument how little account he made of mee; so, they that keepe mee prisoner, shut up in darknesse under locke and key, to have mee grow bigger, fatter and groser by their carefull heedinesse, not once so much as touching mee, or bringing mee to light lest I should be seene of any, I hold them no better then fondlings and abusers of mee, in suffering mee to be eaten with rust, that never did them any wrong: nor considering that they must shortly take their farewell of mee, and leave mee to some other fortunate man. I neither commend these, nor those that are so redie to be ridde of mee, but they that take a moderate course betweene both, which is best of all, and neither altogether abstaine from mee, nor be utterly lavish of mee: consider of it, but thus, good *Jupiter*: if a man should joyne himselfe in marriage with a yong wife, faire, and beautifull, and then carry no eye over her, but suffer her to gad abroad at her pleasure night and day, and accompanie with every one that would: nay more, should offer to perswade her to play the harlot, set open his doores, be bawde himselfe, and allure all hee could to come and visite her, could such a man be thought to love his wife? I am sure, *Jupiter*, you will never say so, that have so often beene in love your selfe. Again, if a man should joyne in wedlocke with an honest woman, and bring her to his own home, with purpose to beget children of her, and then neither touch her himselfe, though shee were a flourishing, and lovely damsell, nor suffer any other to come at her, or so much as to looke upon her, but keepe her a virgin, under locke and key, unfruitfull and barren, and yet profess himselfe to love her dearly, and gives instance of no lesse by the palenesse of his complexion, the fading of his flesh, and the hollownesse of his eies, may not hee be well thought to be out of his wits, in being in his power to do the part of an husband, and take fruition of his marriage

*Riches compared to a wife*

*Which are the  
symptomes of  
love.*

bedde, and yet will suffer a lovely and well lookt virgin to pine and wither away as a Nunne in a cloister all the daies of her life. This is it that I complaine upon, when some disgracefully kicke mee out of doores, consume and exhaust mee idle, others keepe mee fast in fetters, as if I were some fugitive servant.

*Jupiter.* Let neither of these sorts of men trouble thy patience, they both are plagued according as they deserve: the one like *Tantalus*, neither eate nor drinke, though their mouth be drie, but continue still gaping upon their gold: the other like *Phineus*, have their food snatcht out of their very choppes by the *Harpies*, before they can swallow it downe: but for your parr, get you packing to *Timon*, whom you shall now finde to be a man of much better temper.

*The sonne of Jupiter and Plote father of Pelops, and grandsfather of Agamemnon and Menelaus, who entertaining the gods feasted them with the flesh of his owne son, but they were displeased with the unnatural-nesse of the act, restor'd his son to life, but him they thrust into hell, where hee*

*Plutus.* But will hee ever give over to set mee a running, as it were liquor out of a rotten vessell, and hast to powre mee out, before I can be all put in, to prevent an inundation left for want of meanes to exhaust mee, I should wholly choake and drowne him up? certainly for ought that I can finde, I do no more but powre water into the tubbes of the *Danaides*, and vainly seeke to fill a concavities that will hold nothing: but before I can get in, almost all is runne out, the holes of the vessell have so wide a vent, that nothing can stop the passage.

*is continually tormented with extreme hunger and thirst, standing in a cleare river unto the chinne.*

*Jupiter.* If hee do not now close up those gaps, that all may not gush out at once to give thee a present issue, hee may soone find his pelt & mattock again in the lees of the vessell, but for this time get you gone, and enrich him once more, And you, *Mercurie*, remember as you returne to bring the

*delicate fruit hanging over his head, but can neither touch the one nor the other. \* A King of A-cadia who was thus punished by the gods, for putting out the eyes of his owne sonne, & Ravening birds with eagles claws, and worious fayer. Virg. Eneid. y Proverb. Pistie sisters, the daughters of Danaus, King of the Argives, brother to Egyptians, who in one night slew all their husband, the sonnes of Egyptians, except Hyperminestra, who saved her husband Lynceus. The rest were condemned for this wicked act, continually to powre water in to 11 m. tubbes boord full of holes in the botome, they are also called Belides from their grandsfather.*

*2* *Gyants with one eye in their fore-head, the sonnes of Neptune and Amphitrite, and workemen of Vulcan, they are said by the poets to be the*

*smiths that make Jupiters thunderbolts, and that mount Etna in Sicilie, which flames on the top with fire is their forge. Love and riches are both blinde. Riches come but slowly to the good.*

*But goe away nimble.*

*\* A metaphor taken from horse-races.*

*He must needs goe that the devil dr's ves.*

*This description of an inheritance.*

*Assured.*

*2* *Cyclops* to us from *Etna*, to sharpen our thunderbolt, and make it fit for use, for wee must needs have it new whetted upon a sudden.

*Mercurie*. Then let us be gone, *Plutus*. But what is the matter with thee now? what makes the halt? I have beene mistaken in thee all this while, for I thought thee to be on-ly blind, and now I perceive thou art lame also.

*Plutus*: I am not so at all times, *Mercurie*, for when I goe to any man as sent from *Jupiter*, I know not how, I fall lame, and so decrepite on both legges, that I can hardly get to my journeyes end, before the man grow old that is to enjoy mee: but when the time of my departure comes, you shall see mee with wings on my backe flie away more swiftly then a bird: \* no sooner can the lash be given, but I shall have got to the end of the gole, and be proclaimed victor, when the beholders some times could scarce have any sight of mee.

*Merc.* I cannot beleeve thee in that: for I could name many unto thee, that as yesterday had not a halfe pennie to buy themselves an halter, and this day come to be rich and wealthie men, drawne up and downe with a paire of white coach-horses, that never were worth an ass of their owne before: traverse the streets clothd in purple, with gold rings on their fingers, when I verily thinke, they scarcely beleeve themselves that their riches are any more than a dreame.

*Plutus*. Thats another matter, *Mercurie*: for I do not then goe upon mine owne feete, neither is it *Jupiter*, but *Pluto* that sets mee a worke to goe to them, who is also a bountifull bestower of riches, as his name imports: for when the time comes that I am to be conveyed from one to another, they enter mee first into wills and testaments, and seate them up surely, then they take mee by heapes and carrie mee away, after they have cast the dead man into some darke corner of the house, and covered his carcase within an old linnen ragge, which are readie to goe together by the eares for. In the meane space, they that are competi-  
tors

tors in the prise, stand gaping in the market place, as <sup>a</sup> young a <sup>b</sup> Expelled.  
 swallows for their damme that hovers about them: but <sup>c</sup> Iliad. 2.  
 when the scale is once taken off, and the string cut in two, <sup>d</sup> Obtained by  
 and the writing opened, and my new master published <sup>e</sup> base meanes:  
 (whether it be some kinsman, or parasite, or obscene  
 slave kept for sodomitical sinfulness, his masters minion,  
 that still keeps his chinne, close shaven) in lieu of so ma-  
 ny and manifold pleasures which in his elder age hee sup-  
 plied him withall, that worthy wight shall receive mee  
 as a plentiful hire for his paines. Then hee whosoever he  
 be, snatching mee up, together with the letters testament,  
 carries mee away cleare, and instead of him that was lately <sup>f</sup> The names of  
 called <sup>g</sup> *Pyrrius*, or *Dromo*, or *Tibias*, will now have his <sup>h</sup> flatter and ser-  
 name altered to <sup>i</sup> *Megacles*, or *Megabyzus*, or *Protarchus*, <sup>j</sup> vants.  
 leaving the other silly fookes behinde him, gaping one upon <sup>k</sup> Names of  
 another with griefe of heart to see <sup>l</sup> *Princes and*  
 what a fish had esca- <sup>m</sup> great men.  
 ped their net, without swallowing downe any part of the <sup>n</sup> Proverbe.  
 bait: when he hath thus made mee sure to himselfe, (being <sup>o</sup> Those that are  
 an ignorant fox, without wit or breeding, still fearing to be <sup>p</sup> base by nature  
 bound and whipt; but pricks up his eares, and stands in as <sup>q</sup> can never  
 much awe of <sup>r</sup> a mill house as of a temple) hee then grows <sup>s</sup> change their  
 intollerable among his companions, wrongs the free-man, <sup>t</sup> conditions  
 beates his fellow servants to prove if there be any such <sup>u</sup> though they be  
 power in him or not, till in the end, hee either drop into <sup>v</sup> raised to the  
 some bawdie house, or set his heart upon keeping race- <sup>w</sup> greatest for-  
 horses, or give himselfe up to be led by flatterers that will <sup>x</sup> tunes.  
 swear and stare he is more beautifull than *Nireus*, an an- <sup>y</sup> It was a pa-  
 cient gentleman than *Cecrops*, or *Codrus*, a wiser man <sup>z</sup> nishment a-  
 than <sup>a</sup> *Vlysses*, and richer than fixteene such as *Cresus*, and <sup>b</sup> mongst the Ro-  
 so in a short space hee shall be guld of all that which was so <sup>c</sup> mans to make  
 long in getting, by so many perjuries, rapines, and deceits. <sup>d</sup> their slaves  
*Mercurius*, You are in the right for that; but going as thou <sup>e</sup> grande corne in  
 dost, still on foot, without a guide, and being blinde withall, <sup>f</sup> a mill-house,  
 I marvell how thou canst finde out the way, or learne out <sup>g</sup> where they  
 to whom thou art sent by *Jupiter*, and take notice they are <sup>h</sup> were whipped  
 worthy to be made rich. <sup>i</sup> and lashed like  
*Plutus*. Do you thinke I am able to finde them out? <sup>j</sup> horses.  
*Mercurius*. <sup>k</sup> Necrom. c.  
<sup>l</sup> ib. k.  
<sup>m</sup> The wisest  
<sup>n</sup> man and great-  
<sup>o</sup> est Politician of  
<sup>p</sup> all the Greci-  
<sup>q</sup> ans.  
<sup>r</sup> Andriotes  
<sup>s</sup> wasted.

Mercurius.

h A most just  
woble man of  
Athens, who  
died so poore,  
that hee had not  
money enough  
to pay for his bu-  
rial.

i Rich Atheni-  
ans but of base  
condision. Scho-  
liast. in Ari-  
stoph. Batrach.  
k Mercurie was  
thought by the  
heathens to be a  
god that holpe  
men to wealth  
and was there-  
fore by them  
surnamed xep-  
δωτῆς. i. enrich-  
ing.

A good man  
hard to be  
found.

l Icaromen. b.

m Cock. d. :

n An imitation  
of Theognis.  
v. 176. & 176.

*Mercurie.* I do not thinke thou canst: otherwise thou wouldst never have skipt over *Aristides* to bestow thy selfe upon *Hipponicus* and *Callias*, and many other *Athenians*, that never deserved to be made worth an half-penny: but what dost thou doe when thou art sent upon such an arrant? what course dost thou take?

*Plutus.* I wander up and downe like a vagrant, till I light upon one or other that lookt not for mee: and hee that first findes mee, carries mee away with him, returning many thanks to thee, *Mercurie*, for his unexpected good fortune.

*Mercurie.* Is *Jupiter* then deceived? who according to his good meaning imagineth thou makest none rich but whom he thinkes worthy?

*Plutus.* Hee may thanke himselfe for that, for he knowes well enough how blinde I am, and yet will send mee to seeke out a thing so hard to be found, and so long agoe vanished from having any beeing, that *Lycæus* himselfe could hardly light upon it, it is so obscure and insensible: for which cause, there being so few good men to be found, and such swarmes of the worser, that they fill the citie from one end to the other, I may the more easily meeete with them in my progresse, and be circumvented by them.

*Mercurie.* But when thou art to forsake them, how canst thou escape with any ease, not knowing the way?

*Plutus.* My sight is then sharpe enough, and my legges well able to carrie mee off, onely for the time of my departure.

*Mercurie.* Let mee aske thee one question more: thy sight being defective, (for I will speake my minde freely) thy complexion discoloured, and thy limbes so feeble and decrepit, how comes it to passe that thou hast so many lovers, and that all men affect thee, thinking themselves fortunate if they can attaine thee, and their life livelesse, if they cannot enjoy thee: I have knowne some, and not a few, that have beene so farre besotted with thee, that they have cast themselves into the deepe sea, and from the top of  
steepe

steepe rocks doubting lest they were despised by thee, because thou never wouldst vouchsafe to afford them any grace: & I am sure thou wilt freely confesse, if thou knowest thy selfe, that they are all mad men to dote upon such a love.

*Plutus.* Do you thinke I appeare to them to be such as I am indeede, lame, blinde, vvith all my other imperfections?

*Mercurie.* What else, *Plutus*, unless they be all as blinde as thou.

*Plutus.* Blinde they are not, good *Mercurie*, but ignorance and error, which now-a-daies are predominant, do cast a mist before their eyes: and for my owne part, because I would not appeare altogether deformed, I put a lovely vi-  
sard upon my face, wrought over with gold, and thicke beset with pearle, and cloth my selfe with costly garments when I come unto them, which makes them thinke they see beautie in her owne colours, whereupon they fall so farre in love with mee, that they even perishe if they cannot enjoy mee: whereas if a man should shew mee to them naked, & stript of my accoutrements, no doubt they would condemne themselves, for being so deceived, and for loving so unlovely and mishapen a thing.

*Riches have only a faire outside.*

*Mercurie.* But when they are growne rich, and have put the same visard upon their owne faces, why are they yet deceived, and rather would lose their heads from their shoulders, then suffer themselves to be unmask'd by any: mee thinks they should not then be ignorant that thy comeliness was but counterfeit, when they have full sight of the inside.

*Plutus.* There are many things that afford mee good helpe, *Mercurie*, in this case.

*Mercurie.* What may they bee?

*Plutus.* At my first coming to any man, when hee sets open his doores to receive mee, these enter privily with mee, pride, follie, presumption, effeminacie, contempt, delusion, and infinite of the same stampe, which do so possesse

*Vices and infirmities that accompany riches.*

the soule of the silly fellow, that hee admires things not worthy of estimation, and covets after things that are to be eschewed, and doth to doat upon mee, that am the father of all this cursed crew, and continually attended by them, that hee would endure any thing, rather then suffer himselfe to be deprived of mee.

*Riches are slip-  
perie.*

*But poverrie is  
easie to be laid  
hold on.*

*Mercurie.* But thou hast another fault, *Plutus*, thou art so nimble and slipperie, so hard to bee held, and so fleet in flying away, that thou wilt give a man no fast hold, but like an eele or a snake, slip thorow his fingers I know not how: whereas poverrie is apt to be apprehended, and quickly caught, having an hundred sort of fish-hookes, fastned to every part of her bodie; wherewith shee suddenly catcheth hold upon all that come neare her, and will not easily be unloosed againe. But while I spend the time in this trifling talke, we have beene forgetfull of that which wee had most reason to remember.

*Plutus.* What is that?

*Mercurie.* To bring treasure along with us, who is a principall partie in this service:

*Plutus.* Take you no care for that: I left him safe in the earth when I ascended to you, charging him to keepe home, and the doore shut, and to open to no man, unless he heare mee call.

*Mercurie.* Let us then be travelling towards *Æfrica*: take hold by my cloake and follow mee, unill we are come to the confines of the countree.

*Plutus.* You doe well, *Mercurie*, to be my guide, for if you leave mee, I am like enough to be caught up by *Hyperbolus* or *Cleon*, as I come I know not whither. But what noise is this I heare, as it were iron grating against a stone.

*Mercurie.* It is *Timon*, who is opening the earth hard by upon the side of a rockie mountain. But what shall wee do with him? I see hee hath got poverrie to him, and labour, and sufferance and wisdom, and fortitude and a whole regiment of the same ranke, mustered up by hunger:

*O A fellow of  
lamps in A-  
thens, who was a  
very knave, and  
deals almost in  
all kindes of  
trades (as our  
chandlers do) he  
grew rich by  
mixing lead  
with the copper  
of his lampes  
and so cozened  
the buyer. Scho-  
liast. on Ari-  
stoph.  
A leather-sel-  
ler one of the  
same stamp.  
Aristoph.  
Exaggeration  
paying pover-  
tie.*

ger: a troope of more worth than thou wilt be able to furnish him withall.

*Plutus.* Let us tarrie no longer then, good *Mercurie*. I pray you: for wee shall never do good of a manguarded with such attendants.

*Mercurie.* *Jupiter* hath otherwise determined, and therefore wee must not shrinke in the service.

*Povertie.* *Mercurie*, whicher do you lead this man?

*Mercurie.* Wee are sent to *Timon* here, by *Jupiter* himselfe.

*Povertie.* Comes *Plutus* now to *Timon*, whom I entertained, and tooke up, when hee was in ill case, God knows, and utterly spent with riot and disorder? is povertie so contemptible a creature with you, and so fit a subject to receive injurie, that you come to deprive mee of the onely possession I thought my selfe sure of, and whom I had trained up to all degrees of vertue, that *Plutus* may againe take him to his tuition, and then give him over to insolencie & pride, which will make him as effeminate base and foolish, as ever he was before, and so returne him againe to mee, no better that a ragged clout?

*Mercurie.* O *Povertie*, it is *Joves* pleasure to have it so:

*Povertie.* Then I will give place: and you my old familiars, labour, wisdom, and the rest, follow mee, and hee shall soone finde what a friend he hath foregone, how true a companion in his labour, and how good a teacher of the best things: in whose societie, his bodie was healthfull, his minde valorous and constant, and hee lived like a man depending upon himselfe, and holding matters of superfluity, and the like to be, as they are indeed, nothing appertaining to him.

*See the Cocke.*

*Mercurie.* They are all departed, therefore let us drawe neare.

*Timon.* what are you, ye damned wretches, or what make you here, to molest a labouring man, that workes for his living? yea shall dearly buy it before you goe, base villains as you are, for with clods and stones I will let drive at you as fast as I can.

*Z z*

*Mer.*

*Mercurie*, Forbear good *Timon*, and cast not at us : mistake us not : wee are not men : I am *Mercurie*, this is *Plutus* whom *Jupiter* hearing thy prayers hath sent unto thee : wherefore, in good time receive thy happie fortune and desist from thy labour.

*Timon*. I will make you both repent it, though yee be gods : for I hate all alike both gods and men : and this blind knave, whosoever hee be, shall soone finde to his cast the weight of my mattocke.

*Plutus*. For gods sake *Mercurie* let us be gone, the man is fave more than madde, and will do mee a mischief before I shall get from him.

*Mercurie*. Be not selfe vwill'd *Timon*, I pray you, but lay aside this fiercenesse and bitternesse : stretch out your hands, receive good fortune, be rich againe and the chiefe among the *Athenians*, live in despite of those ungratefull wretches, and no man happie but thy selfe.

*Timon*. I tell you plainly I have no occasion to use your trouble mee not : this mattocke is riches enough for mee : and for all other matters, I thinke my self best at ease, when no man comes neere mee.

*Mercurie*. Good sir, will you shew your selfe so ill bred, as to \*returne such a harsh and unmannerly answer to *Jupiter* though you have some cause to hate mankind that have dealt dishonestly with you, yet be not a hater of god by any meanes, considering how redie the gods have beene to relieve you.

*Timon*. For your part, *Mercurie*, and to I say for *Jupiter*, I yeeld you heartie thanks, for the care you have had of mee : but for this *Plutus*, I will have nothing to do with him.

*Mercurie*. What is your reason for that ?

*Timon*. Because hee hath beene the meanes of the infinite miseries that have betide unto mee, betrayed mee into the hands of flatterers, delivered mee up to those that lay in wait for mee, stirred up hatred against mee, undid mee with voluptuous pleasures, caused every man to envie mee, and

\* Iliad. l. 15.  
v. 202. Iris to  
Neptune.

Riches the  
meanes of de-  
vers evils.

and at the last most treacherously and perfidiously forlook mee: whereas honest povertie exercised mee in manlike labours, brought mee acquainted with truth and plaine dealing, furnished mee with necessaries when I was sicklie, and taught mee to repose the hopes of my life onely in my selfe, and to contemne all other things. Shewed mee what riches I had by her meanes, which neither the flatterer by faire speeches, nor the sycophant by subornation, nor the people by their indignation, nor the judge by indirect sentence, nor the tyrant by all his trecheries and pollicies are able to deprive mee of. Wherefore beeing enabled by labour, I dig in this plot of ground with a love to my worke, and out of sight of those vitanies that are practised in the citie, my mattocke furnishing mee sufficiently with food to my content. Backe again therefore, good *Mercurie*, the same way you came, and take *Plutus* along with you to *Jupiter* for I desire no more but this, to be a perpetuall vexation to all men from the yongest to the oldest everlastingly. *Mercurie*. You are to blame in that, I must tell you, for all men deserve not such a measure of extremitie: therefore cast off this pettish and childish kind of humor, and accept of *Plutus*, \* gifts sent from *Jupiter* are not to be rejected. *Plutus*. Will you give mee leave, *Timon*, to tell you truth? and will you not take it ill at my hands?

*The benefits of povertie.*

\* *Iliad* l. 3. v.  
65. *Paris* to *Hector*.

*Timon*. Speaker then, but be short: make no proeme, as the damned Rhetoricians are wont to doe: for I am content to heare a word or two from thee, for this honest *Mercuries* sake.

*Plut*. Your objections have bin so many, that perhaps they require a longer answer than so: notwithstanding consider with your selfe whether I be guilty of such wrongs as you have charged mee withall: for I have bin the author of all your greatest delights, honor, prerogative, ornaments, & all the delicacies you ever enjoyed. In that you have bin respected, revered & affected by all men, it was by my means: if you have been abused by flatterers, the fault is not in mee, for I have more cause to say I have bin ill used at your hands,

*Plutus excuseth himselfe to Timon.*

in prostituting mee basely to lewd and vile persons, that bewitched you with prayes, so to get mee into their fingers: at the last you say I proved treacherous towards you, when contrariwise, I may more justly condemne you, for driving mee away by all the devises you could imagine, and thrusting mee out of your house by head and shoulders. Wherefore instead of costly rayment, venerable povertie hath put this pelt upon you: and *Mercury* himselfe can witnesse with mee, how earnest a suiter I was to *Jupiter*, that I might never more come at you, for using mee so discourteously before.

*Mercurie*. But now, *Plutus*, you see hee is another manner of man, wherefore take a good heart unto you, and goe dwell with him; you *Timon*, digge as you did before, and do thou *Plutus* convey treasure unto him under his mattocke, for he will heare thee at the first call.

*Timon*. I am content for this once, *Mercurie*, to be rul'd by you, and to be made a rich man againe: for what can a man do withall, when the gods do so importune him? but consider I beseech you, what a pecke of troubles you plunge mee miserable man into, that have lately lived most happily, and must now suddenly be indowed with such a masse of gold, without doing any injurie, and taking so many cares upon mee.

*Mercurie*. Indure it all, *Timon*, for my sake: unlesse in your discretion you thinke it hainous to have your former flatterers burst with envie: for I will take my flight over mount *Aetna*, and so into heaven.

*Plutus*. Hee is gone, I perceive by the fluttering of his wings: but abide thou there, or if thou like better of it strike with thy mattocke into the earth. Ho treasure! golden treasure I say, attend to this *Timon*, and deliver thy selfe to be taken up by him. Digge now *Timon* as deepe as thou canst, I will give way unto you.

*Timon*. Come on then my good mattocke, strengthen thy selfe for my sake, and bee not tired with provoking treasure to shew himselfe openly, out of the bowels of the earth:

earth: O miraculous *Jupiter*, and yee friendly *Corybantes*,  
 and auspicious *Mercurie*, how should so much gold come  
 hither? or is all this but a dreame? I doubt I shall finde it to  
 be but coales when I awake: nay certainly, this is pure Proverb.  
 gold, ruddie, weighty, and lovely to looke upon? O Gold, Pindarus O-  
lymp. 1.  
 that deservest the best welcome mortall men are able to  
 give thee, that glitterest as gloriously night and day, as the  
 cleere flaming fire: come to mee sweete friend, and dearest  
 love: well may I now beleve that *Jupiter* sometime tur-  
 ned himselfe into a showre of gold: for what virgin would  
 not with open armes embrace so beautifull a lover, falling  
 into the roome thorow the roofof the house? O *Midas*, q The Cock m.  
ib. q.  
 and *Crasus*, and yee consecrated gifts of *Delphos*, how  
 poore are you in respect of *Timon* and *Timons* riches, to The Surveior.  
b  
 whom the *Persian* King is not to be compared: O my  
 sweet mattocke, and my deare pelt, I will consecrate you  
 as an offering to *Pan*, I will purchase the whole confines  
 of this countrie, and build a towre over my treasure bigge  
 enough for my selfe alone to live in, and which I purpose  
 shall be my sepulchre at my death: and for the remainder  
 of my ensuing life. I will resolve upon these rules: to ac-  
 companie no man, to take notice of no man, and to live in  
 contempt of all men: the title of friend, or guest, or com-  
 panion, or the altar of mercie, are but meere toies, not  
 worth a straw to be talkt of: to be sorrie for him that  
 weepes, or helpe him that wants, shall be a transgres-  
 sion and breach of our lawes: I will eate alone as wolves  
 do, & have but one friend in the world to beare mee com-  
 panie, and that shall be *Timon*: all others shall be enemies  
 and traitors, and to have speech with any of them, an abso-  
 lute piacle: If I do but see a man, that day shall be dismal  
 and accursed: I will make no difference betweene them  
 and statues of stone and brasse: I will admit no messen-  
 ger from them, nor contract any cruce with them, but  
 so litatinesse shall be the maine limit betwixt mee and  
 them: to be of the same tribe, the same fraternitie, the same  
 people, or the same countrie, shall bee but poore, and un-  
 profitable

*The shep-  
heards god.  
Timons reso-  
lution.*

profitable termes to be respected by none but fooles, let *Timon* alone be rich, and live in despight of all other, let him revell alone by himselfe, farre from flattery, and odious commendations: let him sacrifice to the gods, and make good cheare alone, as a neighbour conjoynd only to himselfe, discarding all other: and let it be further enacted, that it shall be lawfull for him onely to shake himselfe by the hand, that is, either when hee is about to die, or to set a crowae upon his head: and the welcomest name to him in the world is to be called *Manhater*: the notes and enignes of his conditions, shall be austeritie, crueltie, forwardnesse, anger and inhumanitie: if thou see any man in the fire ready to be burnt, and he intreat to have it quencht, poure into it pitch and oyle: if any man be driven downe the streame in a flood, and shall stretch out his hands to thee for helpe, give him a knock on the pate, and send him to the botome, that hee may never be able to put up his head againe: so shall they receive according to their desert.

*Hee alludes here to the common forme and manner of publishing statutes and decrees in those times: so doth he likewise before Nero-mant. x. and by and by again in the speech of Demetrius.*

*A common name for a parasite. The base condition of flatterers described.*

*Timon* the sonne of *Echecratides*, the *Colyitian*, hath published this law: and the same *Timon* in parliament hath confirmed it: so it is: so have we decreed, and will constantly persist therein. Now it would do mee good at the heart, to have all men take notice of mine abundant riches, for it would be as bad as a hanging to them to heare of it: but how comes this to passe? good god upon a sudden? how they come running in every way, as loone as they had recovered, I know not by what meanes, the sent of this gold? whether were it best for mee to ascend this hill, and from the higher ground drive them away with stones, or dispence with mine owne order for once, and enter conference with them to their greater vexation, when they shall see themselves despised? It shall be so: I will therefore receive them and tarrie their comming: But let mee see: Who is the foremost man of the companie? who but *Gnathophilides* the flatterer? whose benevolence I craved not long agoe, and hee held mee out a halter, who had many times spewed whole tubfulls at my table, hee hath done well

well in repairing hither to speedily, for hee is the first that shall repent it.

*Gnathomides.* Have I not alwaies said, that the gods would never be forgetfull of *Timon*, (so good a man? Haile *Timon*, the comliest of all creatures, the most pleasing of all companions, and the flowre of all good fellowship.

*Timon.* And thou *Gnathomides*, the most ravenous of all vultures, and the vilest of all men.

*Gnathomides.* O Sir, you alwaies love to breake jest upon your friends, but where shall wee meete and sup together? I have brought you here a new song of the last edition which I have lately learned.

*Timon.* But I will first make thee sing a sorrowfull Elegie under this Mattocke.

*Gnathomides.* What's the matter now? dost thou strike mee *Timon*? beare witness, alas, alas: I warne thee to appeare at *Mars* his hill, upon an action of batterie.

*Timon.* If thou tarrie a little longer, thou shalt have cause to warne mee upon an action of manslaughter.

*Gnathomides.* I will none of that: yet I pray you make mee a plaister of gold to lay upon my wound: for I have heard it hath an excellent vertue in staunching blood.

*Timon.* Art thou here yet?

*Gnathomides.* Nay then I am gone, and little joy shall it be to thee, of so courteous a man, to become so cruell.

*Timon.* What bald-pated fellow is this that comes next? it is *Philiades*, the impurest parasite that ever lived: this knave had from mee a whole Lordship, and two talents I gave his daughter to her marriage, because hee once commended my singing: for when all the company beside were silent, hee alone extold mee to the skies, and sware I had a sweeter voice than ever had swanne: but when he saw mee sickly a while agoe, and that I came to him to crave his reliefe, the rascall fell a beating of mee.

*Philiades.* O Impudencie do you now acknowledge *Timon*? would *Gnathomides* now be his friend, & play-fellow? wherefore his reward hath bin righteous, in respect of his ingratitude

x Arcopagus  
the court of Athens.

Another Parasite.

As

ingratitude: whereas I, that have beene his old acquaintance, brought up with him from a child, and of the same tribe, do yet so moderate my selfe, that I may not seeme to be an intruder. Haile noble *Timon*, and I beseech you free your selfe from these base flatterers that come onely to fill their bellies, and are indeed no better than cormorants. No man is to be trusted now adaies: all are unthankfull and wicked: I was bringing a talent along with mee, to helpe to furnish you with necessaries: but being upon the way, I heard of wonderfull riches that were come to your hands: whereupon, I made the cause of my visitation to be onely to give you good counsell, though I know you are indued with such wisdom, that you needed not to be advised by mee, but are able to tell *Nestor* himself what he hath to do.

*Timon*. It may be so, *Philistides*, but come a little nearer, that I may see, how well I can welcome you with this Mattocke.

*Philistides*. Helpe neighbours: this unthankfull man hath broke my head, because I counselled him for his good.

*Timon*. Behold a third man, *Demeas*, the Rhetorician with a decree in his hand, who professeth himselfe to bee one of our kinred: I payed to the citie for this fellow, eleven talents in one day, which hee was fird in, and committed untill hee should make payment: and for pittie set him at libertie: yet the other day, when it was his lot to distribute a dole money among the *Erechtbean* tribe, and I came to him to crave my share, hee said he could not tell whether I were a citizen.

*Demeas*. All haile, *Timon*, a bounteous benefactor towards your kindred, the bulwarke of *Athens*, and the ornament of *Greece*, the people, and both the counsell are all assembled, expecting your coming long agoe: but first, I pray you, harken to this decree, which I have pend downe for you. "For as much as *Timon*, the sonne of *Ecbecratides*, the *Colytman*, a man not onely honest and vertuous, but so wise and discreet withall, that his like againe is not to be found in *Greece*.) hath evermore sought the good of the

y An ancient  
and wise Prince  
of the Gre-  
cians, who liv-  
ed thrice the age  
of an ordinary  
man.

x At the times  
of publick plaies  
or sacrifices,  
there was distrib-  
uted a certaine  
quantitie of mo-  
ney to every citi-  
zen.

Extreme flatter-  
y.  
a In imitation  
of the forme  
as before.

“ the citie, and hath got the best prize at combating, wra-  
 “ ling, and running at the *Olympian* games in one day, be-  
 “ side the race chariot and coursing horses.

“ *Timon.* VVhy, man, I never went to see the *Olympian*  
 “ games, in all my life.

*Demeas.* What then? you may see them hereafter: and for  
 such matters as these, it is better the mention of them  
 should precede then follow. “ Hee also fought brave-  
 “ ly of late in the quarrell of his countrie, against the *A-*  
 “ *charnens*, and cut in piéces two companies of the *Lac-*  
 “ *demonians*.

*Timon.* What’s that? I protest for my part, because I had  
 no skill in armes, I was never yet inrolld into any militarie  
 companie.

*Demeas.* You speake to poorely of your selfe: but wee  
 might be thought unthankfull if wee should not remem-  
 ber it: moreover: “ By publishing Decrees, by giving good  
 “ counsell, and by good command in warre, he hath procu-  
 “ red no small benefite to the citiet for all which confide-  
 “ rations, be it enacted by the counsell and the people, and  
 “ the highest court of the citie, according to their tribes,  
 “ and all the multitude in particular and generall, that a  
 “ golden statue shall be erected to *Timon* in the castle, and  
 “ placed next to the image of *Minerva*, holding a thun-  
 “ derbolt in his right hand, and the sun-beames shining a-  
 “ bout his head, and hee be crowned with seven crownes  
 “ of gold, and this to be publikely proclaimed this day in  
 “ the new tragedies of *Bacchus*: for the feasts of *Bacchus* are  
 “ to be celebrated by him this day: this sentence is pro-  
 “ nounced by *Demeas* the Rhetoritian, his kinsman in the  
 “ nearest degree of blood, and his scholler beside, for *Ti-*  
 “ *mon* is also a good Rhetoritian, & good at every thing else  
 “ whatsoever hee will. This is the Decree that I have fra-  
 med for you. Moreover, my purpose isto bring my sonne  
 unto you shortly, and after your name to call him *Timon*.  
*Timon.* How should that be, *Demeas*, when thou never  
 hadst any wife that I ever heard of.

The very imagination of inheriting Timons wealth makes him build these castles in the aire.

The treasure of Athens was kept in the castle.

The Character of a pretender to Philosophie. b This is often used by Lucian for a fierce and truculent aspect, as in Icaromenip. &c. c The Northwinde. d A Sea-god, and Neptune's trumpeter. e An excellent painter.

*Demeas.* But I meane to be married, god willing the next yeare, and will beget a child, and the infant that shall be borne, for it must be a boy, I will have called *Timon*.

*Timon.* I know not whether it will be your fortune ever to come to marriage, friend mine, if this blow with my Mattocke do but fall aright.

*Demeas.* Alas, alas: what meanest thou by this? dost thou tyrannize, *Timon*, and beate freemen, that art no true freeman, nor cittizen thy selfe? but be sure of it, I will crie quit-tance winn thee out of hand one way or other: especially for burning the castle.

*Timon.* No such matter: for that thou seest stands unburnt, and therefore thou shewest thy selfe a plaine sycophant.

*Demeas.* But thou art rich, and hast broken in thorow the backe doore.

*Timon.* Neither is that broken up: and therefore thou art idle every way.

*Demeas.* But broken up it will be: and thou hast already got into thy hands all the riches that were within it.

*Timon.* Take one blow more for that.

*Demeas.* O my backe: what shall I doe?

*Timon.* Dost thou crie? I have yet a third blow to bestow upon thee if thou tarry, it would be a shame for mee, that could cut in pieces two companies of the *Lacedaemonians* without armes and should not now be able to con-found one withered fellow: in vaine it was then, that I got the prize at *Olympus*, for wrestling and running: but who comes now? is it not *Thrasycles* the Philosopher? it can be no other: see how he stroakes his beard at length, lifts up his eie browes, and comes muttering somewhat to him-selfe, looking like a *Titan*, and the haire of his forehead cast backe like some *Boreas* or *Tricon* pictured by *Zenoxis*: this man that hath such a grave countenance, such a sober gate: and is so succinct in his apparell: hee that in a morning will deliver you a thousand precepts for verue, crie out upon them that are addicted to pleasure, and speake

speake in praise of frugalitie, as soone as hee hath bathed and come in to supper, and his boy fill'd him one full bowle (for hee loves a cup of good wine with all his heart) as if hee drunke of the water of *Lethe*, will pleasantly give an instance contrary to his forenoone speeches, strike at the meate like a kite at his pray, juggle his next neighbour out of his place, flabber all his beard over with sawce, and cramme in like any curre dogge, hanging his head perpetually over the platters, as if hee meant to finde out vertue in the bottome of the dishes, and wipes them every one with his fore-finger as cleane as a cup, because hee would not leave a drop of sawce behinde him: hee is as sure a card at his cup as at his meat, and will be as drunke as any ape, not onely to the heighth of singing, and dauncing, but till it make him brabble, and fall out: then will hee passe many speeches over the por, and talke of nothing else but temperance and sobrietie, when hee is all-to-peeces himselfe, and brings out his words so scurvily, that all the company laughs him to scorne: then falls hee to spewing, untill at the last some take him away, and carrie him out of the roome, though hee catch hold upon some of the wenches as strongly as hee can: but when hee is at the best, hee shall subscribe to no man for lying, and audaciousnesse, and covetousnesse: he is the prime of all parasites, and the easiest drawne to commit perjurie: imposture leads the way with him, and impudencie followes after: yet would hee seeme to be wholly made of wisdom, and every way forth absolute and perfect. I will make him smooke for it, as soone as hee comes, for his goodnesse sake. What's the reason that *Thrasycles* hath beene so slow in comming to visit mee?

*Thrasycles.* I come not, *Timon*, with the same intent as other men doe, which aime at thy riches, and runne themselves out of breath in hope to get silver gold and good cheare by thee, expressing a great deale of flattery towards a man so honest and plaine as thou art, and so ready to impart of any thing that is within thy power: as for mee,

*Grosse dissimulation.*

Aa 3

you

¶ The water of  
a fontaine in  
Athens which  
hath 9 founts,  
and is therefore  
called Eyed-  
neguy: it is  
also called Cal-  
lirhoe.  
Pausan. l. i.

By no means.

An indifferent  
size for a scrip

g Popular go-  
vernment.

you know a peece of barley bread will serve mee to supper sufficiently, and no better victuals with it, than a sallade of of time, and cresses, or if I list to exceed, a bit or two of powdered meat: my drinke is no other but cleare fountaine water; and this thred-bare cassock I preferre before the rithest purple you can desire: but for gold I have it in no more estimation; than the rubbish that lies upon the sea shore: for your sake it is that I am come hither, lest this mischievous and most deceitfull possession of riches should corrupt you, which hath oftentimes beene the cause of incurable mischiefes to many men: wherefore if you will be ruled by mee, take it and cast it all into the sea as an unnecessary clogge to a good man that is able to discern the riches of Philosophie: I meane not into the maine sea, good Sir, but that you would goe into it as farre as a man is forked before the going forth of the tide, and suffer no man to see you but my selfe: or if you like not well of this take another course, which perhaps may do better: disburden your selfe of it so soone as you can, leave not one halfe-pennie, but distribute it to all that stand in need: to one man, five drachmes, to another, a pound, to a third a talent: but if any Philosopher come in your way, you cannot upon your conscience, but give him twise or thrice as much as any other: for my part I crave nothing for my selfe: but to bestow upon my friends that are in want, and I shall hold my selfe well satisfied, if you will but fill mee this satchell, which doth not altogether containe two bushels of Aeginæ measure: for a Philosopher ought to be content with a little, & observe the meane, and never stretch his thoughts wider than his scrip.

*Timon.* I commend thee *Thrasycles*, for this in faith: but before I deale with thy scrip, let mee trie whether I can fill thy head with blowes and measure them out with my mattocke.

*Thrasycles.* O Democracie, and lawes: I am beaten by a rebellious wretch in a free citie.

*Timon.* Why dost thou complaine, my honest *Thrasycles*? have

have I deceived thee in thy measure? I am sure I put in  
four quarts more than was thy due. But what's the mat-  
ter of this? they come now tumbling in by heaps: there is  
*Blepfius*, and *Laches*, and *Gnippon*, and a whole rabble of  
such rascalls as shall be sure to rue for it: I will therefore  
ascend this rocke, and forbear the use of my mattocke a  
while, which hath made mee over wearie, and lay as many  
stones as I can on heaps together, and dung amongst them  
as thicke as haile.

*Blepfius*. You may save your selfe that labour, *Timon*, for  
wee will be going.

*Timon*. But I hope, not without blood or blowes.

*The Greekes  
called a victorie  
gotten without  
blood ἀναιμα-  
νίαν: and the  
Latines, Incru-  
enta victoria:*

*for which, Ovidionally was due to the Conquerour but not a Triumph. Lucian here  
allude: to this, bringing in Timon desirous to triumph over his enemies.*

LVCIAN,

L V C I A N,  
HIS FEAST,  
OR  
THE LAPITHES.

What hee  
touches upon  
else where by  
the by concer-  
ning the lives  
and manners of  
some pretenders  
to Philosophie,  
is here descri-  
bed to the full,  
in a meeting of  
theirs at a cer-  
taine feast,  
where divers  
offer all sects  
and opinions  
fortuned to be,  
and falling out  
among them-  
selves, most ri-  
diculously be-  
tray their seve-  
ral infirmities.



Heare there was much adoe amongst you  
yesterday, *Lucinus*, at *Aristanctus* house  
at supper, and that certaine Philosophers  
made some speeches there, which begot so  
great a quarrell in the companie, if *Charin-  
us* told mee true, that they grew at the last  
to blowes, and could not conclude but in blood.

*Lucinus*. How came *Charinus* to have such knowledge in  
the matter *Philo*, and was not amongst us?

*Philo*. Hee had it, as hee said, from *Dioniscus* the physici-  
an, and *Dioniscus* I suppose was one of them that was at sup-  
per with you.

*Lucinus*. True: but *Dioniscus* was not there loone enough  
to know how it began: for he came late in, about the midst  
of the brabble, a little before they fell to blowes, and there-  
fore could not deliver any certaintie, not knowing where-  
upon the quarrell grew, that it should proceed so farre, as  
to end in blood.

*Philo*. For which cause *Charinus* with't us to repaire to  
you, *Lucinus*, if wee desired to be fully informed in the  
whole carriage of the businesse, for that *Dioniscus* told him,  
hee was not there at the first: but that you knew all that  
was

was done to a haire, and remembred every word that was spoken, not carelesly suffering any thing to slippe from you, but attentively noting it with all diligence: wherefore you shall not escape us, without sweetning our lippes also with your daintie junkets, for to mee, no banquet in the world can be more pleasing than your reports: and the rather because wee may here feast together soberly and quietly out of danger of blowes or bloodshed, whether they be old men or yong, that shall so farre abuse themselves in drinke, as to say or doe they care not what.

*Lucinus.* Why *Philo*, do you thinke it fit, that matters of this nature should be communicated to all men, and every thing publiht that is done in wine and drunkenesse? These kinde of businesses ought rather to be committed to forgetfulnesse, and construed to be the workes of the great god *Bacchus*, who will not suffer any of his *Orgies* to be curtailed or uncompleat: it is the propertie of ill conditioned persons strictly to examine that which ought rather to be suppressed in silence: and you know the Proverbe: *I bate a* *memorative companion*: Neither hath *Dionysus* done well in making it knowne to *Charinus*, or in scattering abroad what past among philosophicall persons: and for my part I will not speake a word of it. Odi memorem  
compotescem.

*Philo.* Do you make the matter strange *Lucinus*? betwixt you and mee, it shall not be so, for I am sure of this, that you are in a greater longing to tell it, than I to heare it: and I do not thinke, but for want of auditors, you would be glad to creepe to some pillar or statue of stone and there poure it all out with open mouth, if I should but offer to leave you, I know you would not suffer mee to stir a foote from you untill I had heard it all: but would come to mee, follow after mee, and intreat mee to tarrie it out, I will therefore be as strange to you as you to mee, god speede you well, if you be so minded, wee will be gone to heare it from some other, and not be beholding to you.

*Lucinus.* Nay, rather than you should take it ill, I will hasard the telling of it all, if you be desirous to heare  
Bb it:

it: but I would not have you make all the world acquainted with it.

*Philo.* Either I have forgot *Lucinus*, or you will be the apter man your selfe to disperse such newes as this, and therefore you neede not to intreat mee that: but tell mee first: did *Aristonetus* make that feast for the marriage of his sonne *Zeno*?

*Lucinus.* No, but hee gave his daughter *Cleantius* in marriage to a young student in Philosophie, the sonne of *Eucritus* the Usurer.

*Philo.* He is a prettie youth indeed, but a little too young, not yet ripe enough for marriage.

*Lucinus.* I know not where hee could have matcht her better: for hee seemes to be a well governd young man, and to have a good liking to learning: beside, hee is the onely childe of *Eucritus*, who is a rich man, and therefore choice was made of him for a bridegrome before all others.

*Philo.* *Eucritus* riches had been motive sufficient to make up the match: but who were the guests *Lucinus*, that were bid to the feast?

*Lucinus.* I cannot tell you the names of them all, but for Philosophers and learned men, which I thinke you are most desirous to heare of, there was old *Zenochemus* the *Stoicke*, and with him came *Diphilus*, surnamed the *Labyrinth*, for hee was tutor to *Zeno*, *Aristonetus* sonne. Of the sect of the *Peripateticks*, came *Cleodemus*: dost thou not know that fowle-mouthed fellow, that wrangler? his scholars call him the sword and dagger. There came also *Hermus* the *Epicure*, who was no sooner with in the doore, but presently the *Stoicks* began to looke a sconce, and turned the one shoulder towards him, that all the companie might perceive how utterly they abhorred him, as if hee had beene some base and execrable person: these were invited as friends and anciently acquainted with *Aristonetus* himselfe, and with them came *Hesychus* the Grammarian, and *Dionysodorus* the Rhetorician. And for the bridegrome *Charicles* sake, to the *Platonist*, was also invited, who was

Philosophers invited to the feast.

Philosophers invited to the feast.

These two sects are directly opposite one to the other, the *Stoicks* professing a frugallnesse and austeritie of life, the *Epicure* affirming pleasure to be the chief felicitie.

his tutor: a grave man, & of a comely personage, expressing a great deale of moderation in his countenance, he is commonly called by the name of *Casson*, because of the true direction of his judgement, when hee came in, they all rose up, and saluted him as the better man, and the presence of the precious *Io* was as welcome to them, as if some god had appeared amongst them: it was now time to sit to meate, for almost all the guests were come: on the right hand as you enter the roome, the women tooke up all the seats on that side, for they were many, and among them the bride, covered with a vaile from top to toe, and environed round with a whole flocke of *scapales*: right before the doore sate the rest of the companie, every man in his degree: over against the women: first sate *Encrius*, and after him *Aristanetus*: then the question was, who should sit next *Zenothemis* the *Stoicke*, because he was an old man, or *Hermo* the *Epicure*, for he was the priest of *Castor* and *Pollux*, and one of the best gentlemen in the cities: but *Zenothemis* had soone assailed that doubt: for *Aristanetus*, said hee, if you thinke mee to be no better a man than this fellow *Hermo*, who, to speake no worse of him, is one of *Epicurus* selfe, I will be gone and leave all your feast to your selfe, and with that calling his man, made as though hee would depart: But *Hermo* answered, nay carrie, and take the better seate, good *Zenothemis*, though it had beene good manners in you to have given place, if for no other respect, yet because I am a priest: speake of *Epicurus* as ill as you can: I scorne, said *Zenothemis* an *Epicure* priest, and so sate him down, and next to him, for all that, sate *Hermo*: then *Cleodemus* the *Peripatetike*, then *Io*, and next to him the bridegrome, then my selfe, and after mee *Diphilus*, and beneath him *Zeno* his scholler: then the Rhetorician *Diosfodorus*, and *Hestianus* the Grammarian.

*Philo*. Good god, *Lucinus*, call you this a feast? you may rather terme it a schoole of many learned and discreet men: and I commend *Aristanetus*, for inviting men of such wisdom to take part of his good cheare at such a joyfull

meeting, filling up his feast with the prime flowers of every sect, not making choice of one, and leaving out another, but coupling them all together for companie.

*Lucius*. Indeed, friend, many rich men use not that circumspection: but hee hath beene alwaies inclin'd to learning, and hath spent the most part of his time in conversing with such: but to the matter: wee did eate our meate in great quiet for a while, and plentifull provision was made for us: I neede not rehearse the sundrie sorts of brothes, baked meats, and banquetting dishes that were prepared in abundance: but whilst wee were busie at it, *Cleodemus* bowing his head to *Io*, see you not, said hee yonder old fellow, meaning *Zenothemis* (for I overheard him) how fast hee crammes it in, that all his coat is covered over with flabber, and vvhhat a deale of meate hee hath given to his man that stands behinde him, thinking no bodie lookes upon him, nor remembring vvhhat companie hee is in? I pray you shew it to *Lucius* that hee may be witness with us, but I needed no information from *Io*, for I saw it plaine enough before. No sooner were these words out of *Cleodemus* mouth, but in comes *Alcidamus* the Cynick unsent for, and instead of some pleasing insinuation, bolted out this old worne proverbe, *Menelaus* comes though not invited: but all the companie thought it an impudent part, and replied againe with verses of the same stampe: one said, thou art a foole *Menelaus*: another, but *Agamemnon* *Atræus* sonne, was not well pleased with this, and other conceited jests fit for the occasion: but all with a low voice, for no man durst make him any open answer, they stood in such feare of *Alcidamus*, who was so notorious a brawler, that he would make more noise than all the *Cynicks* besides, and for that gift was terrible to all men: but *Aristarchus* bade him welcome, and wisht him to take a stoole and sit downe by *Hesbius*, and *Dionysodorus*, which he refused, saying, it was a meere womanish devise to sit upon chaires and stooles, or to feast as you do now, lying almost along upon a soft bed, and a purple

Il. 8.

Il. n. 109.

Il. c. 29.

purple coverlet spread under you : I meane to take my meate standing, and vvalke about at pleasure, if I be wearie, I vwill spread my mantle on the floare, and there lye downe upon one elbow, like the picture of *Hercules* : As it please you, said *Aristanotus*, and so hee began to traverse his ground, taking his supper like a *Scythian*, fleeing continually from place to place, to see vvhere he could finde best pasture: thus vvandred hee like a vagrant among the waiters that brought in meate, eating and prating all at once about vice and vertue, scoffing at gold and silver, and asking *Aristanotus* vvhat hee vvould give for so many earthen pots of the same making, that should be of equall vveight, but vvhen hee began to be troublesome, *Aristanotus* stopt his mouth for a time, by commanding his man to fill him a great cup of wine up to the brimme: this hee thought hee had done for the best : but little did hee know how many mischiefes that bowle vvould bring after it : *Alcidamus* tooke it, and vvvas silent for a while: but afterwards, casting himselfe upon the floare, as hee before said hee vvould doe, lay along halfe naked upon his elbow, and held the pot in his right hand, as *Hercules* is painted drinking vvith *Pholus* : then the cup began to walke merrily among the rest of the companie, there was drinking and talking of all hands, till lights were brought in. In the meane time I perceiued the boy that waited upon *Cleodemus*, a prettie smirke youth, and a vvell faced cuppe-bearer, sometimes smile a little, (for I must tell you all, even the very appendancies to the feast, especially, if any thing vvwere done that might move delight ) I therefore watcht as narrowly as I could, to finde out what it vvvas hee smiled at : and not long after hee came to take the cup from *Cleodemus*, vvho giuing him a crush on the finger together vvith the cuppe, gave him, I thinke two pieces of silver : the boy, at the crush of his finger smiled againe, but I imagine hee vvvas not aware of any money : for, receiuing it not, the pieces fell downe and clattered in the floare, vvhere-

*a Hercules is commonly so painted.*

*b A wandering nation who kept no constant abode in any place.*

*c A Centaure, the son of Ixion, begotten on the cloud, which hee embraced instead of Juno, who entertained Hercules as hee went to Pireichous wedding.*

at they both blusht exceedingly: yet they that were next knew not whose money it was, the boy denying that hee let fall any, and *Cleodemus*, neare unto whom the noise was, would not acknowledge hee cast any downe: so it was let slippe, and nothing said of it: for there were not many that saw it, but onely I thinke *Aristanetus*: for within a while after, the boy was sent packing out of the roome, and an old withered fellow, I thinke some muleter, or horse keeper, commanded to waite in his place: thus the matter was husht up, which would have beene a great discredit to *Cleodemus*, if it should have beene knowne openly, & not smothered, as *Aristanetus* discreetly did, imputing it to much wine: but *Alcidamus*, the *Cynike*, who by this time had got a pot in his pate, when hee had learned out the name of the bride, commanded silence with a loud voice, and turning himselfe towards the women: a health to thee, O *Cleantiss*, said hee, and *Hercules* be thy good guide: and when all the companie laught at him, laugh you, said hee, bafe scabbs, because I drunke to the bride in the name of our god *Hercules*? I would have you know this, if shee pledge mee not, shee shall never be mother of such a sonne as I am, of firme strength, free minde, and able bodie: and with that shewed his naked limbes so farre as was beyond all shame: whereat the companie laught again: but hee rising up in rage, cast a crabbed countenance upon them, as if his fingers itcht to have a bout with some of them, and no doubt some or other should have paid for't, if in the very nicke, a huge tart had not beene served in which drew his eyes that way, and made him grow more calme, and his anger well allaid: for hee walkt the round still the same way it went, and cramm'd in as fast as hee could: by this time most of the companie was drunke, and began to roare a pace: *Dionysodorus* made some speeches by fits, & was commended by the servants that stood behind: *Hestius* the Grammarian spake verses, making a mingle mangle of *Pindarus*, *Hesiodus*, and *Anacreon*, out of them all to patch up one absurd poeme: and these verses were ever

d The Cynickes  
honoured Her-  
cules above all  
other gods,  
whom they  
would likewise  
seeme to imi-  
tate in their  
manner of life,  
going barefoote,  
wearing onely  
a mantle about  
them, and a club  
in their hands.

ever in his mouth prophesying what would succeed: their shields did clatter one against another: and mens wofull cries, and joyfull showts were heard there both at once: *Zenobemus* read somewhat out of a little booke which his man brought with him: but in the distance, as many times it happens, before the comming in of the second course, *Aristocritus* unwilling to have that time lost without delight, call'd for his jester to come in, to say or doe somewhat to make the companie merrie: and presently comes an ill-shapt fellow, with his head shav'd all over, except a few haire that were left standing upright upon the top of his pate, who began to dance and shew tricks, turning himselfe every way to appeare the more ridiculous, budling up many verses together which hee pronounced in an *Egyptian* kinde of dialect, and in the end he began to breake jests upon the companie, every man laughing at what was said, and tooke it all in good part, but when hee thought to be as bold with *Alcidamus*, and called him the little currie of *Malta*, hee grew angrie, being not well content with him before, because hee saw hoe was pleasing to the companie, and detaining them in beholding his sports: wherefore suddenly casting off his caslocke, hee challenged him to cuffes, which if hee refused, hee threatned to make him feele the weight of his cudgell: whereupon poore *Sargis*, for so was the jester named, settled himselfe to buffets: and better sport in this world could not be made, than to see a Philosopher oppose himselfe against a jester, to strike and be stricken againe by such a fellow as hee: the companie were some ashamed, and some laught, untill *Alcidamus* came over in the plaine field, quite beaten out of the pist by a poore fellow, put upon him of purpose, which made them all laugh heartily, & at that very instant *Diomedes* the Physician came in, a little after the combat: for hee was constrained, as hee said, to stay somewhat longer than hee thought to have done, to give phisicke to *Polyperon* the Musician, who was lately taken with a phrenesie: and he told us a merrie jest that befell him upon that occasion: for

*e jesters and mimicks were in those times all of this cut.*

*The Cynicks were so called from wov, a dog, because of their snarlings and currish humors: this properly signifies such a dogge as wee call a foysing currie.*

*A trick of a mad man.*

comming, as hee said, into the roome to him, not thinking to have found him in his fit, the sicke man suddenly rose up, and locking the doore upon him, drew his sword, and delivering his pipes into his hands, commanded him to play, and because he would not, began to beat him, holding a lash in his hands aloft over him: being in this extremitie, hee devised to put this trick upon him: hee challenged him to play upō the pipe with him for a wager, which should be for a certaine number of stripes, to be given him that did worst: and when he had plaid first, (but ill-favouredly enough god knowes) he delivered him the pipe, and tooke the lash into his owne hands: and stepping suddenly to the sword, cast it out of the window into the open court, and calling in neighbours to breake open the doore, by that meanes escaped: then hee shewed the prints of the blowes hee had received, and some blacke and blew spots upon his face. This narration of *Dioniscus*, was as pleasing as all the gesters merriments, and so hee thrust in by *Hestius*, and supt upon the remainder of that was left. And no doubt it was the providence of some god, that sent him so seasonably amongst us, to do good offices for the companie in businesses that fell out afterwards: for suddenly in the midst amongst us all appeared a servant, sent, as he said, from *Etæmocles* the *Stoicke*, with a little writing in his hand, which he told us his master commanded him to read publikely, that all the companie might heare it, and then come backe to him againe: which when *Aristænetus* had given way unto, hee went nearer to the light, and there read it.

*A marriage  
song.*

*Philo.* Was it any thing tending to the commendation of the bride, or some *Epithalamium*, which are used to be made upon such occasion?

*Lucius.* Indeed I had thought it had beene some such matter, but it fell out otherwise, for the contents of the writings were these. *Etæmocles* the Philosopher, to *Aristænetus*: How I stand affected to feasting, the whole course of my fore-passed life, can give large testimonie: for  
though

“ thought I am daily invited by many, far richer men than  
 “ your self, yet can I by no means indure to be drawn unto  
 “ it, knowing how subject such meetings are to disorders  
 “ & drunkenness: but you are the man, above all others, I  
 “ have most reason to complaine mee of, whom I have so  
 “ long observed, with all carefull diligence, and now not  
 “ thought worthy to be numbred amongst your other  
 “ friends, but the onely man that could have no part with  
 “ you, though dwelling so neare a neighbour to you, which  
 “ makes my griefe the greater, that you should shew your  
 “ selfe so unkinde: I repose felicitie, neither in the limbe of  
 “ a wild boare, nor in the leg of a hare, nor in a piece of a  
 “ march-pane: I can have all this plentifully from others,  
 “ that are not to learn their duty: for I was this day invited  
 “ to supper by my scholler *Pammones*, where I should have  
 “ fared richly: but, like a foole, I reserved my selfe for you,  
 “ and you have utterly pretermitted mee, & imparted your  
 “ good cheare to others: very good: for you are notable to  
 “ discerne the better frō the worke, nor have yet attained  
 “ the apprehensive faculty: but I know who are the men  
 “ that have wrought mee this, it proceeds all frō your rare  
 “ Philosophers, *Zenothemis* & the *Labyrinth*, whose mouths,  
 “ without envy be it spoken, I am perswaded I could quick-  
 “ ly stop with one poore syllogisme: let any of them tell  
 “ mee, if they can, what Philosophy is, or the first elements  
 “ of learning: the difference betwixt a strong disposition  
 “ and a habit, or, not to speake of more difficult points,  
 “ what is a horned reason, what a *Sorites*, what a colle-  
 “ ctive argument: but much good may it do you with  
 “ them: I that hold only goodnesse to be happinesse, can ea-  
 “ sily digest these indignities. And to cut of all excuse, you  
 “ may fortune hereafter to fly unto, as to say, you had for-  
 “ got mee among so great a multitude, or that you had so  
 “ many matters in your head, [I tell you, I spake to you  
 “ twice this day: first in the morning at your house, and  
 “ afterwards, when you were sacrificing to *Caster* and  
 “ *Pollux*, if you thinke it much I should take offence

*An impudent  
 and foolish let-  
 ter of a grave  
 Philosopher.*

*A dilemma.*

*King of Calydonia.*

“ for losing a feast, do but remember *Oeneus*, and you  
 “ shall see how angrie *Diana* was, because he omitted her  
 “ alone from being a guest at his sacrifice, and feasted all the  
 “ gods beside: *Homer* speaks of it in this manner:

Æ. 1. 533.

*Either he forgot, or not regarded,  
 Which great neglect was wrathfully rewarded,  
 and Euripides,*

*Calydonia is a part of Pelops countrie found  
 By searight opposite to us, a fertile happy ground:  
 And Sophocles,*

*A monstrous swine was into Oeneus land  
 Sent in revenge, by great Diana's hand.*

*k This bore  
 was afterwards  
 slain by Mele-  
 ager and his  
 companie.  
 Ovid. Met. 8.*

“ These few verses, out of many, have I produc't, that you  
 “ may know, what a man you have relinquish't to entertain  
 “ *Diphilus*, and committed your sonne to his tuition: very  
 “ good: indeed he is sweete, and loving to the young man,  
 “ and couples with him for affection sake: but if it were  
 “ not a shame for mee to deliver such filthy matter, I could  
 “ tell you more, which you may learne if you will from  
 “ *Zoprus*, his schoolmaster: for it is true: but I have no  
 “ desire to be troublesome at your marriage feast, nor to  
 “ accuse others of crimes so abominable: though *Diphilus*  
 “ have beene thought worthy to deprive mee of two  
 “ schollers, yet for Philosophers sake, I will be silent. My  
 “ servant I have commanded, that if you should offer him  
 “ any part of your wild boare, or of your venison, or of  
 “ your banquetting dishes, in way of excuse for my not  
 “ being at supper with you, that hee should not receive it,  
 “ lest hee might be thought to be sent for that purpose.  
 Whilst this letter was reading, I protest unto you, good  
 friend, that the sweat ranne downe my face for very shame,  
 and I wisht that even the earth would open and swallow  
 mee up, when I saw how the companie laught at every  
 word they heard, especially such as knew *Etamocles* to be  
 a gray headed man, and to carrie such a shew of gravitie:  
 and

*There wants not  
 such in these  
 times.*

and I mused how hee could conceale himselfe, being such a one, and cosen others onely with the length of his beard, and his formall countenance: but as farre as I could gather, *Aristanetus* left him out, not as carelesse, but doubtfull left hee would not come at him if he were invited, nor expose himselfe to such a man, where he thought best not to tempt him at all: when the servant had done reading, all the guests cast their eies upon *Zeno*, and *Diphilus*, to see how pitifull and pale they lookt upon it, their very countenance bewraying the guilt of the crime that *Etamocles*, laid to their charge, which much troubled *Aristanetus*, and fill'd him with vexation: notwithstanding, hee with us to drinke and be merrie, setting as good a face as hee could upon the matter, and with a little smile, sent away the servant, saying, hee would be carefull to looke to such matters: soone after, *Zeno* conveyed himselfe closely from the table, his schoolemaster beckoning to him to be gone, because it was his fathers will. But *Cleodemus*, who had long lookt for some occasion to be doing with the *Stoicks*, and was even mad with himselfe that no oportunitie was offered, had now good hold given him by this Epistle. These are, said he, the rare workes of the excellent *Chrysippus*, admired *Zeno*, & famous *Cleanthes*, miserable poore stuffe, bare questionsonely, and seeming philosophie: for any matter else, the most of them are but such as *Etamocles*, whose Epistles you see how well they become a man of his yeares, concluding *Aristanetus* to be *Oeneus*, and *Etamocles* *Diana*: a proper peece of worke, and well becoming a marriage feast: but *Hermo* (who sat next above him, and I thinke had heard of a wilde swine that was drest for *Aristanetus* supper, & therefore thought the *Calydonian* boare might be oportunately remembred) I beseech you *Aristanetus*, laid he, send him the first cutting, lest the old man should pine for hunger, & consume away as did *Me-*

1 Chiefe soweries of the sect of the Stoicks, in The sonne of Oeneus and Althea, who having slaine with the helpe of his companions, the monstrous boare sent by Diana, which miserably wasted his fathers countrie, gave the head of it to Atalanta the daughter of Jasius King of the Argives, shee being the first that had drawne blood of him: which Plexippus and Toxeus his uncle by the mothers side greatly stomaking, would have taken it from her, but hee opposing himselfe against them slew them both, for which cause his mother threw the fatal brand, by which the destinies had proportioned the length of his life into the fire, and so as that consum'd he wasted away and died. Ovid. Met. 8.

leager, though it be all one to him, for *Chrysippus* holds all these things to be indifferent. And dare you mention the name of *Chrysippus*, said *Zenothemis* (rousing up himselfe, and roaring it out as loud as he could) and by the absurditie of one onely man, I meane that unworthy Philosopher, *Etæmooles* the forcerer, conclude against *Cleantes*, and *Zeno*, men of such profound wisdom? what are yee your selves that you censure so audaciously of others? didst not thou *Hermio* clip of the haire that was upon the heads of *Castor* and *Pollux*, which was all of gold, and for that fact delivered to the tormenter to be punished? and didst not thou *Cleodemus*, abuse the wife of *Sofstratus* thy scholler and being taken in the manner, didst, suffer shamefully for it? cannot you keepe silence of others, that know so much by your selves? but I was never bawd to my owne vvife, said *Cleodemus*, as thou art: nor ever tooke any new schollers exhibition into my hands as a pawne, and forswears it vvhen I had done: nor set out money to loane for foure groats interest, nor persecute my schollers, if they paid mee not at their day: but thou canst not deny, said *Zenothemis*, that thou soldst *Crito* a drench to payson his father vvithall: and taking up the bowle to drinke, cast all hee left in it betweene them, almost halfe a cup: vvhereof *Io* had part for neighbourhood sake, and vvell worthie of it: but *Hermio* stooping forwards, vvip'd the wine of his pate, shewing all the company how hee was absed: *Cleodemus* for vvant of a cup, to answer him the like, spit in *Zenothemis* face, and laying hold on his beard with his left hand, vvvas about to give him a boxe on the eare, which sure would have kill'd the old man, if *Aristænetus* had not held his hand, and stepping in beyond *Zenothemis*, set himselfe betweene them to divide them, by his interposition to make them keepe the peace: vvwhile this businesse vvvas in hand, many cogitations came into my head: first, that to know learning was to little purpose unlesse a man did frame his life the better thereby: seeing now, men that were

n *The Dioscuri*  
brothers to *He-*  
*lena*.

*The Cocke. a*  
*Bravely done of*  
*Philosophers.*

*There is good*  
*use to be made*  
*of other mens*  
*ill actions.*

fo

so excellent at speaking, shew themselves so ridiculous in their actions: next, I began to doubt, lest the common saying should be true indeed, that learning brings them out of their right mindes, who apply themselves onely to their bookes, and perpetually ponder upon them: for among so many philosophers as were there, a man could hardly cast his eye upon any that were free from taxation, but some were filthy in their actions, other more filthy in their speeches: neither could it be imputed all to drunkennesse, considering what *Etæmocles* a fasting man had written: but all was turned the cleane contrarie way: The vulgar, eat their meate orderly not seene either to exceed in drinke, or to behave themselves unmannerly: onely, they laught, and could not chuse, I thinke, but censure them, whom they before admired as men of worth, in respect of their habit: but the wise men were past all shame: they raild, and were drunke, and scolded, and went together by the eares: as for the admirable *Alcidamus*, hee shewed himselfe so shamelesse a knave, as to pisse in the midst among them, without reverence of the women. And certainly a man could not liken this feast to any thing better, then to that which the Poets speake of the goddesse *Eris*: for shee being not invited to *Peleus* wedding, cast an apple into the roome amongst them, which occasioned all the stirre that was at *Troy*: in like manner, *Etæmocles* cast his epistle into the companie instead of an apple, to worke such another mischief as the *Trojan* warre: for *Zenothemis*, and *Cleodemus* would never give over brawling, though *Aristænetus* sare betweene them. It is enough said *Cleodemus*, for this time, that you are prov'd to be unlearned persons: to morrow I will revenge my selfe in such manner as it should be: for answer mee, *Zenothemis*, if thou canst, thy selfe, or the doughtie *Diphilus*, in vvhhat respect you say the possession of riches is a thing indifferent, and yet care for nothing so much as to get more: this makes you intrude your selves among the rich, to become usurers, and let

*None shew themselves in passion so ridiculous as they that pretend most wisdom and greatest gravity.*  
  
*The goddesse of contention.*  
*The father of Achilles, upon the golden apple was this inscription, let it be given to the fairest which Paris iudged to be Venus, for which shee bestowed upon him Helena, which was the occasion of the Trojan warre.*

forth money to loane, and to teach young men for money: again you hate pleasure, and exclaime against Epicures, and yet do, and suffer all manner of filthinesse for pleasures sake: if a man invite you not to his feast, you will take pepper in the nose, if you be invited, you will gorge your selves and cramme in till your gutts do cracke, beside what you give away to your servants: and with that word, he snatcht at the napkin which *Zenothemis* man had about him, (for it was full of all sorts of good flesh) which hee would have loosed, and cast them all into the floare, but the fellow held hard, and would not let it goe: well done, *Cleodemus*, said *Hermes*: let them tell mee now, why they crie out against pleasure, and yet strive for it more than any other? no, said *Zenothemis*, but do thou tell mee *Cleodemus*, in what respect thou holdest riches to be not indifferent: no said hee, but answer thou mee, and thus they were at it a great while, till *Io* stept forth and said, I pray you be silent, & I will propose a fit argument to be handled at this present, onely, you shall speake your mindes every man without contending, and listen, as if you were busie at disputation in the presence of our *Plato*. All that were present praised him for this: especially *Aristanetus* and *Eucritus* hoping now to be freed from their vexation, inso much that *Aristanetus* shifted into his owne place againe, expecting nothing but peace: then came in that service, which is called, the accomplishing of the feast, which was to every man a fowle, a peece of the boares flesh, a hare, a fish fried, and sugar cakes: ate what they would, and the rest they might carrie away: yet every man had not a private platter to himselfe, for *Aristanetus* and *Eucritus* had but one dish in common betwixt them, and either of them was to take that for his part which was next to him: in like manner another dish was in common betweene *Zenothemis* the *Stoike* and *Hermes* the *Epicure*: the next in order were *Cleodemus*, and *Io*, after them the bridegrome, and my selfe, and then *Diphilus*, who had two parts set before him, for *Zeno* his scholler, that should have beene his partner, was

risen

q with us the  
second course.

risen from the table, remember this good *Philo* for much matter depends upon it.

*Philo*. I will not forget it I warrant you:

*Lucinus*. Then said *Io*: the first speaker shall be my selfe, The speech of Io the Platonist. if it please you: then pausing a little: it were most seemely for mee, said hee, in the presence of such men, to speake of *Ideas*, and incorporalities, and the immortalitie of the soule, but because I would not be oppugned by Philosophers which hold otherwise, I will forbear, and speake my minde of marriage: for I hold it the best course not to marry at all, but to be ruled by *Plato* and *Socrates*, and bestow our love upon boies: for such are the onely men that attain See true Hist. l. 2. b. c. c. the perfection of vertue: but if marrie wee must, let us Spoke like a take *Plato's* course in that, and have our wives in com- Platonist.

mon, for so shall jealousy be avoided: They all burst out in laughter at this, as spoken in a season most unseasonable: for *Dionysodorus* said to him for shame give over this rusticall and barbarous speech where can wee finde jealousy now, or in whom? are you a prating you rogue, said the o ther? and I thinke *Dionysodorus* paid him in the same coine againe. But honest *Hestians* the Grammarian, peace, said hee, and I will read an *\*Epithalamium* amongst you: and so The Grammarians ridiculous began to read his elegie, which was this, as I remember: stiffe.

"Such is the daughter of *Aristæus*, divine *Cleanthis*, cu- \*This Epithalamium in the  
"riously brought up in his house, as a Queene, the prime original is in  
"of all virgins, surpassing *Venus* or the moone: and haile verse, which for  
"bridegrome the worthiest of all worthies, more puissant the meannesse  
"than *Nereus* and *Thetis* sonne: this bridall song shall often of the Greeke  
"bee chaunted over in praise of you both: At this they poetry, the tran-  
were all ready to burst, as good reason they had: but now slator, I believe  
the time was come to take away what was set on the table: thought not  
so *Aristonemus* and *Enchritus* tooke either of them what worth to be put  
was set on: I have into the like in English, yet for the readers sa-  
endeavoured to make it expresse the rudenesse of the the Græke as neare  
as I can.

Divine *Cleanthis* choicely like a Queene. And bridegrome haile of yong men lost in truth.  
Bred in her fathers faire house such is seen, Stronger than *Nereus*, or *Thetis* youth.  
All other virgin: shee doth farre excell And we will often chaunt this bridall song.  
And so the Moon or *Venus* bears the bell. Unto you, that doth to you both belong.

was.

Who fighting  
in Achilles ar-  
mour was slaine  
by Hector, and  
a bloody battle  
ensued betweene  
the Grecians  
and Trojans  
which should  
have bin body.

was before them: so did I and the bridegroom what was  
set before him, & *Io* and *Cleodemus* in like manner: but *Diphilus*  
would have had also what was set before *Zeno* who  
was gone, contesting that they were set onely to him, and  
strave with the waiters, who held it fast from him: and ta-  
king hold of the bird dragg'd and drawed it, like the dead  
body of *Patroclus*: but in the end he proved too weake,  
and let his hold goe, which stirred much more laughter a-  
mong the guests, and most of all to see in how ill part hee  
tooke it, as if he had beene wronged in the highest degree:  
likewise *Hermo* and *Zenothemis* sate together, as I before  
told you: *Zenothemis* above and the other next to him, and  
all viands were set betweene them in an equall proportion,  
which they parted peaceably: onely the fowle that was be-  
fore *Hermo*, was the fatter, which I thinke was meere  
chance, and these they were to take away, either of them  
his owne: but then *Zenothemis*, (now, *Philo*, let mee in-  
treat your diligent attention for wee draw neare to the  
best part of the pageant) *Zenothemis* I say, overskipping  
that which belonged to himselfe, would have taken that  
away which was set to *Hermo* (for as I told you, it was the  
better fed) and *Hermo* laid hands on it to keepe it, and  
would not suffer him to have any other than what was due  
to him: then there was an outcrie betweene them, and  
they fell together by the eares, beating the birds about  
one anothers face, and either of them catching hold upon  
the others beard, call'd for helpe: *Hermo* for *Cleodemus*:  
and *Zenothemis* for *Alcidamus* and *Diphilus*: and all tooke  
parts, some with the one, and some with the other, onely  
*Io* excepted, who reserved himselfe indifferent betweene  
them: the rest all fought grappled together pell-mell: but  
*Zenothemis*, taking a bowle from off the table, that stood  
before *Aristaneus*, flung it at *Hermo*, but mist of his  
marke, and fell upon another, for it hit the bridegrome a  
cruell blow on the head, and brake his pate pittifully: then  
the women shriekt and thrust in betweene them, especi-  
ally the mother of the young man, when shee saw the blood  
runne

runne about her sonnes cares: the bride also leapt off the  
seat where she sate. But *Alcidamus* all this while plaid the  
devell in taking *Zenothemis* part, and with his staffe brake  
*Cleodemus* head, and gave *Hermo* a soare blow on the jawe  
bone, and wounded some of the servants that came to help  
them: yet for all that, the other side would not give it  
over so, but *Cleodemus* with the point of his finger, tare  
one of *Zenothemis* eies, and closing with him, bit of his  
nose: and as *Dipbilus* was coming to aid *Zenothemis*,  
*Hermo* flung him of his stoole to the ground with his head  
forwards: *Hestians* the Grammarian caught a blow amongst  
them too, for *Cleodemus*, I thinke, gave him a kicke in the  
mouth, mistaking him for *Dipbilus*: and there lay the poore  
fellow, as *Homer* saith, spewing up his blood, all was full  
of tumult and teares: the women howled out pittifully  
compassing *Charea*, but the most kept themselves out of  
the shrape: for *Alcidamus* did more mischief then all the  
rest, laying about him on every side, and striking hee car'd  
not who, and many more I am sure had fallen if his staffe  
had held: but I standing up against the wall, durst not for  
my life once come among them, for *Hestians* had shewed  
mee a president, how dangerous it was to part such a bu-  
sinesse. A man would have thought hee had scene the *La-*  
*pithes* and the *Centavres* together by the eares: tables were  
overturned, blood runne downe, and howles flung about:  
but at the last *Alcidamus* strake out the light, and we were  
all in darkenesse, and farre worse than wee were be-  
fore: for another light could hardly be brought in a-  
mongst us, so that many mischiefs were done in the  
darke. In the end when a light came in, though it were  
long first, *Alcidamus* was found lifting at a wenches  
cloathes, and would have ravish'd her in the darke whe-  
ther shee would or no: *Dionysodorus* also was taken in the  
manner with another trick: for rising up from the place  
where hee sate, a silver-bowle fell out of his bosome: but  
hee excused the matter and said, that *Io*ooke it up in the  
tumult, and gave it him to keepe lest it should be lost: and

At the wed-  
ding of *Piritho-*  
*us* and *Hippo-*  
*damia*, *Ovid.*  
*Met.*  
Which gives th  
title to the *Dis-*  
*logue.*

*Io*, to save his honestie, affirmed it to be so: Thus was the feast broken up in teares: and some againe laught as fast at *Alcidamns*, *Dionysodorus*, and *Io*: the wounded men were faine to be carried out of the roome, in ill case, especially old *Zenobemis*, who tooke grievously the losse of his eyes and his nose, and cryed out that hee was almost dead with paine: then *Hermo* thought his owne case were bad enough for two of his teeth were striken out, yet could not chuse but upbraide him, saying, remember now *Zenobemis*; that henceforth you never hold paine to be a thing indifferent. The bridegrome after *Dionius* had laid a plaister to his wound, was led into the house, and when they had bound up his head close with linnen clothes, they put him into the coach which came from the bride and carried him away: a wofull wedding day poore wretch to him. Others, *Dionius* lookt unto us as well as hee could, and when they were faine asleepe, the rest were had home, most of them spewing all the way they went: but *Alcidamns* carried quite still. For all the house were not able to get him out of doores: when hee had once cast himselfe overthwart the bed and so fell asleepe: this was the end of our feast, honest *Philo*, whereto the magicke verses may be well applyed:

*Alcidamns*  
and the bed sin.

*Fortune varies every way,  
And God can that offe  
Wee thinke not of, and make as faile  
Of what wee doe expect.*

For Ile be sworne, I little thought of such a businesse as this, but I have got this for my learning, that it is no safe court for quiet men to feast with Philosophers.

FINIS.





